Compendium of Jainism

Second Edition

T. K. Tukol

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Tukol
Trust

Justice T. K. Tukol
Educational and Charitable Trust
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COMPENDIUM
OF
JAINISM

by

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FOREWORD

This Compendium is a systematic treatise on Jainism. Even a glance at the titles of the Chapters gives an idea of the vast range of topics discussed by the learned author in this work.

Jainism is an ancient religion. When the Jaina studies were in their infancy, there were many misconceptions about its antiquity etc., but now they are all being cleared with the advance of studies carried on by Indian and Eastern scholars. The holy dignitaries like Vṛṣabhā, Parśvā, Mahāvīra, whose biographies are succinctly sketched here, have enriched the cultural wealth of this land. The post-Mahāvīra career of Jainism, especially its spread to the South and subsequent schisms are a fascinating chapter in the religious history of India. The Jaina concepts of divinity and worship, of the Universe and its constituents, of the sentient world and its elaborate details etc., deserve the special attention of a student of comparative religion.

That Karma is a subtle variety of matter affecting one's spiritual destiny by its association with the Atma operates automatically and functions as an irresistible moral law which leaves no scope for any divine intervention in the affairs of all living beings. Everyone must reap the fruits of his own thoughts, words and deeds. The fundamental principles like the Tattvās or Padārthās and the stages of spiritual progress (Guṇasthāna) fully work out the relation between the Atman and the Karman in details. The liberation of the Atman from the clutches of Karman depends upon the cultivation of Right Faith, Right Knowledge and Right Conduct working in Unison.

Jainism is rightly called Ethical Realism; and it has laid great stress on good conduct, one for the layman and the other for the ascetic. The former is less rigorous than the latter. The ascetic observes the Mahāvratas ideally; he lives a spiritual life, devoted to meditation and absolute possessionlessness (aparigraha). One who has no attachment of any kind faces death voluntarily; he is not afraid of death, because he knows that his soul is immortal. With such high ethical ideals, Jainism has enriched the Indian heritage and culture in various ways. The doctrines of Ahimsā, Anekānta and Aparigraha have more relevance today than before, as humanity is now facing many ethical and spiritual problems created by scientific and technological advancements.

There are a number of manuals already dealing with Jainism but the present Compendium has its specialties. The author's discussion of the various topics is authentic, supported by relevant verses and sutras from the scriptures with comments thereon. As such, it should be welcome to all critical readers who want to understand Jainism in a non-technical set-up. Jainism is not only a religion and a well-knit philosophy, but also a way of life which has given spiritual solace to a number of laymen and saints that have relinquished the ties of the world.

Justice T. K. Tukol has a remarkable blend in himself of the polished expression of a Professor of English, cogent argumentation of a gifted advocate, the balanced presentation of an experienced judge and the intellectual penetration of an earnest inquirer into truth and reality. He has ever been a close and critical student of Jainism, apart from being a pious Śravaka. All these qualities of Justice Tukol are transparent in this Compendium which is an outcome of his deep study and understanding of Jñānā, Nayas, God, Creation and

Anekāntavāda in a lucid manner. He has cleared many wrong notions of earlier scholars and presented those tenets in their proper perspective.

A careful study of Justice Tukol's exposition will give a correct understanding of Jainism which holds an important position among Indian philosophical systems and has influenced the Indian pattern of thinking and way of life in many areas.

A. N. Upadhye

May 22, 1975
University of Mysore
Manasa Gangotri, Mysore - 6

PREFACE

In November 1973, I was pleasantly surprised by a kind letter from Dr. Ramesh S. Mehta, Vice Chancellor, Sardar Patel University, Vallabha Vidyanagar (Gujarat University) inquiring if I could undertake to write a book on Jaina Darsana as I had been recommended for the purpose by the Advisory Committee of the Trust for publication of books on the major religions of the world. I agreed to undertake the work.

The main object of the Trust, as I understand, is to "Promote tolerance among the people following different creeds" by publication of books on the "basic tenets of the major religions of the world." I have therefore tried to expound the various tenets of Jainism with reference to the basic scriptures acceptable to the Digambaras as well as the Svetambaras, besides clarifying some of the misconceptions about the antiquity of the religion and some of its fundamental doctrines. I have given in each chapter a free rendering of the relevant original verse on the subject under discussion, without doing any harm to its meaning and spirit. I have tried to discuss each topic with consistency, precision and clarity. It has been my endeavor to present the essence of the tenets of this great and very ancient religion as dispassionately as possible without exaggeration so as to ensure a correct understanding of its philosophy. My object throughout has been to achieve authenticity in the presentation of doctrines. It is for the readers to assess the extent of my success in this task.

My primary thanks are due to the Trustees of the Publication Committee and to the former Vice Chancellor of the University Dr. Ramesh S. Mehta who gave me the opportunity of writing this book. I must record my profound sense of gratitude to late Dr. A. N. Upadhye, M. A., D. LIT., Head of the Department of Jainology and Prakrit in the University of Mysore (Karnataka). He was an eminent research scholar of international repute. He has contributed not less than a century of original and learned research papers to various Oriental Journals. He has also edited and published more than 25 ancient scriptures with comparative studies of different manuscripts and with erudite introductions. He was the chief Indian delegate representing Jainism to the World Conference of Religions and Peace held in 1974 at Leuven in Belgium. Even amidst his busy schedule of work, he was kind enough to spare his valuable time to go through the manuscript and make very useful suggestions including an appropriate title to the book: 'Compendium of Jainism'. He has also graced this book with an invaluable and generous foreword.

I sent the original manuscript of the book to the Sardar Patel University in May 1975 hoping that the book would be published during the 2500th year of Nirvana of Bhagavān Mahāvira; but the book saw the light of day only in 1978 as the Rules of Trust required the book to be published in Gujarati only, after being translated into that language.

I was keen that the book in its English text was published by some other University. Hence, I requested Dr. R. C. Hiremath, the then Vice Chancellor of the Karnataka University, Dharwad, to consider if his University could undertake publication of the book in English. He readily accepted my request. I am grateful to him for his kindness and to his successor in that office Shri S. S. Wodeyar for evincing continued interest in its publication. I offer my sincere thanks to Sri Chennaveera Kanavi, Director of Prasaranga of the University, not only for his prompt and efficient execution of the work but also for relieving me from the labour of correcting proofs to avoid delay in printing and publication. I have no words to thank Prof. G. Mahadevappa who voluntarily undertook to correct the proof, as a labor of love which is indeed a favor to me.

I must also mention the name of my eldest son Sri Bahubali T. Tukol, B. E. (Hons), as he spared no pains in looking after the typing of the manuscript of the book and carrying out typing corrections.

I shall feel amply rewarded if the book enlightens its readers on the basic tenets of Jainism whose doctrines of Ahimsā, Aparigraha and Anekāntavāda have an abiding interest in solving the modern problems and in spreading the spirit of universal brotherhood and tolerance of other creeds with equal respect and breadth of vision.

T. K. Tukol

Bangalore -11
September 22, 1980

PREFACE TO SECOND EDITION

Justice T. K. Tukol made a remarkable contribution to contemporary literature on Jainism in his lifetime. His in-depth study of Jaina scriptures, his life-long interaction with munis and scholars, his analytical approach to the Jaina concept together with his command over the English language have made his publications rich in substance and a must for all those who are keen to explore Jainism and step further into its depths.

This present publication - Compendium of Jainism - was brought out initially in the year 1980 by the Karnataka University, Dharwad. Earlier, in 1978 a Gujarati translation of this Compendium was published by the Sardār Patel University, Gujarat.

Priceless as the book was, it was soon sold out and it became increasingly difficult to find a copy for study. Knowing the worth of the 'Compendium', respected senior member of the Jaina community and leading chartered accountant, Sri Mohanlal Khāriwal made special efforts to trace out left-over copies from the University stocks at Dharwad, for distribution amongst those keen on learning.

His Holiness Swastiśri Chārukīrti Bhaṭṭāraka Swāmīji of Sravanabelagola Math as also Prof. Shubhachandra, formerly Head of the Department of Jainology, Mānasagangothri, Mysore were keenly pursuing the idea of bringing out a new edition of the 'Compendium', knowing its value among readers of English, in India and abroad.

Sri S. Jithendra Kumar, President, Karnataka Jain Association, Bangalore was kind enough to part with his personal copy of the first edition to facilitate this revision.

Tukol Trust wishes to place on record its gratitude towards all these well-wishers.

It is a matter of joy, that the Tukol Trust has been able to bring out the Second Edition of this timeless classic in this the Centenary year of the Late Justice T. K. Tukol.

Best efforts have been made to bring out a revised and accurate reproduction from the original manuscript, prepared by Justice Tukol and annotated by Dr. A. N. Upadhye. I am sure the 'Compendium of Jainism' will serve the needs of students and scholars alike in pursuit of deeper knowledge of Jainism.

Tukol Trust is grateful to Sri Anshumalin D. Shah of Imprints, Bangalore who has been closely involved with this effort.

Bahubali T. Tukol
Managing Trustee

Bangalore 560 011
August 2, 2009

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Tukol Trust is grateful to Sri Digambar Jain Dharma Prabhavana Samiti, Kota, Rajasthan for their assistance in this Reprint.

Bahubali T. Tukol
Managing Trustee

Bangalore 560 011
September 17, 2014

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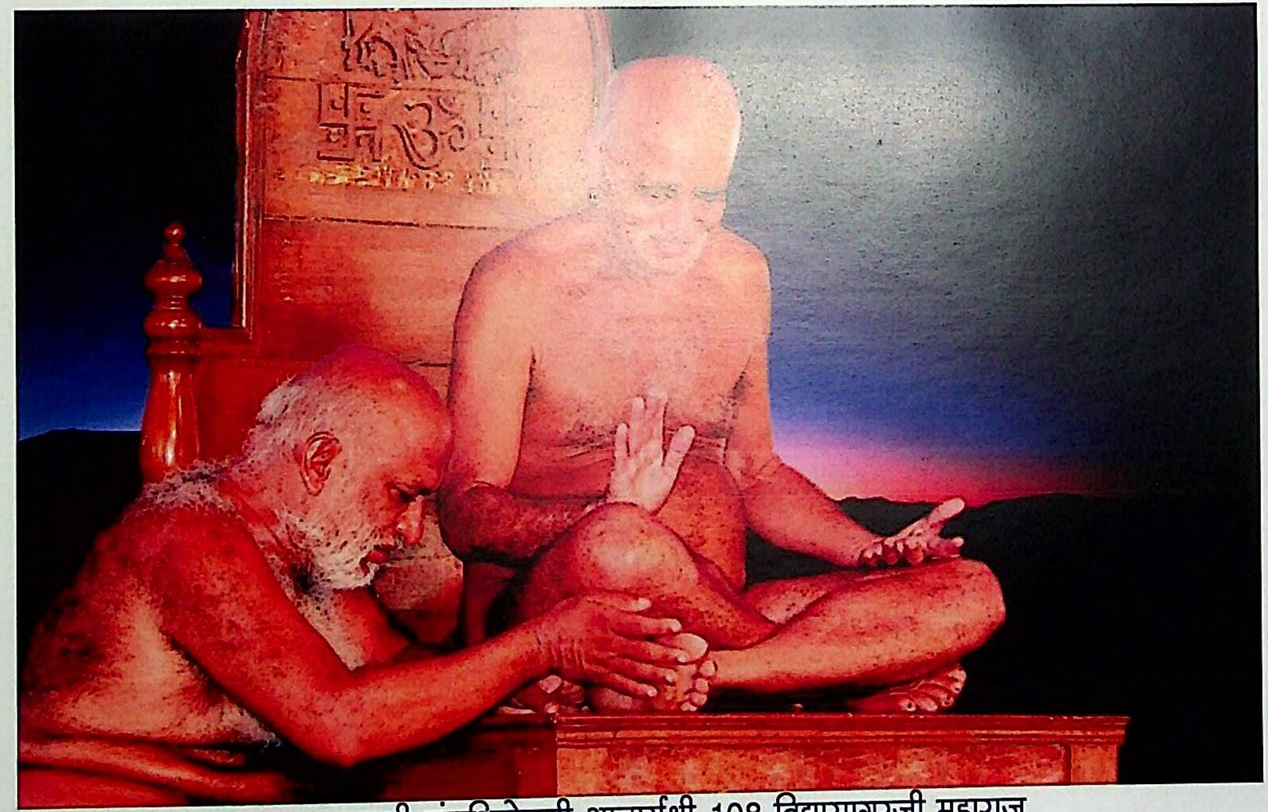
Shri Parshwanath Digambar Jain Mandir
Nasiya ji, Dadabari
Near Chotta Chouraha
Kota 324 009 (Rajasthan)

Brief introduction of Munipungav 108 Shri Sudhasagar ji Maharaj

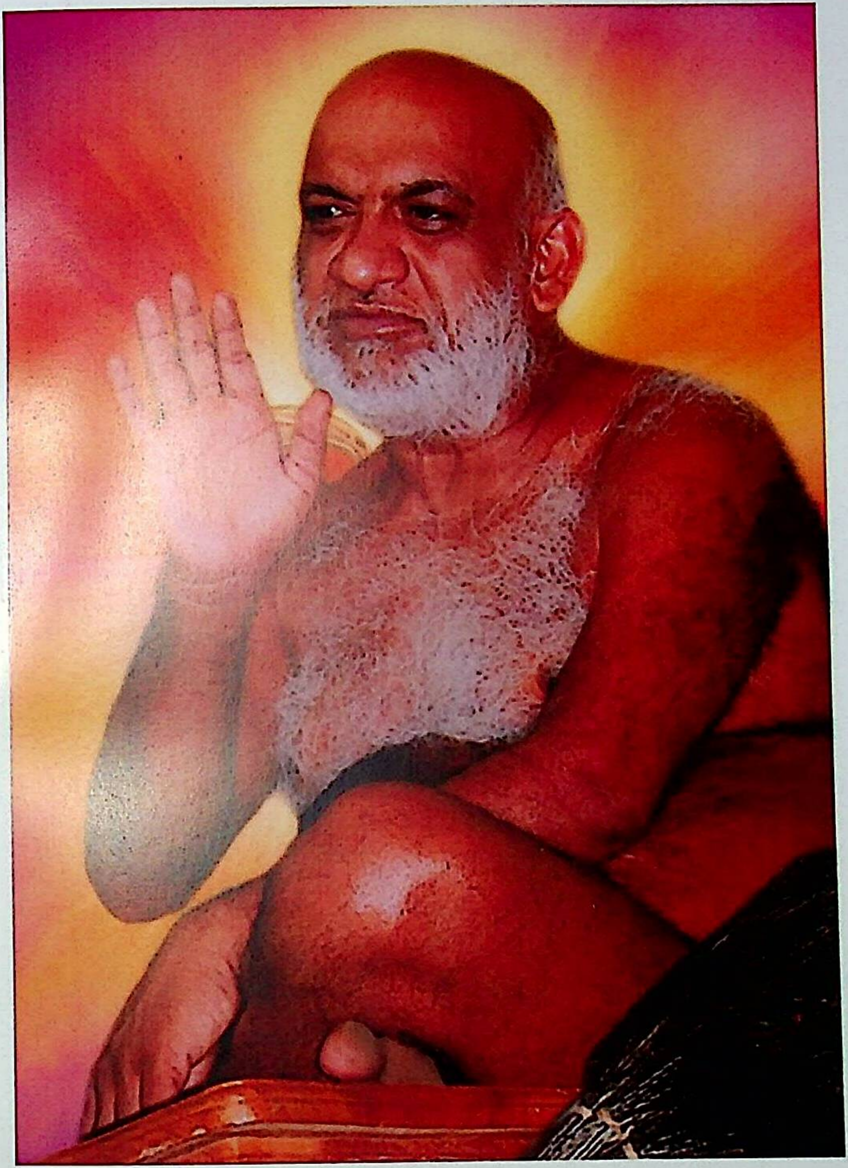
Formerly : Shri Jaikumar Jain
Born to : Smt. Shantibai and Shri Roopchand Jain
Birth Place : Ishurvara (Dist.Sagar, Madhya Pradesh)
Birth Date : Margashirsha Shukla Saptami (MokshaSaptami)Thursday, August 21, 1958
Education : Bachelor of Commerce
Marital Status : Never married - Aajanma BaalBrahmachari
Brahmacharya Vrat : From Acharya Shri 108 Vidyasagarji Maharaj at Shri Digambar Jain Siddhakshetra, Nainagir on October 19, 1978
Kshullak Diksha : From Acharya Shri 108 Vidyasagarji Maharaj at Shri Digambar Jain Siddhakshetra, Nainagir on January 10, 1980 and was renamed Kshullak Shri Paramsagar
Ailak Diksha : From Acharya Shri 108 Vidyasagarji Maharaj at Sagar, MP on the auspicious occasion of Bhagawan Mahavir Jayanti day April 15, 1982
Muni Diksha : From Acharya Shri 108 Vidyasagarji Maharaj at Isari, Giridih, Bihar on Ashvin Krishna Tritiya, September 25, 1983 and was renamed Muni Shri Sudhasagar ji Maharaj
Major Milestones : Munishri has organised several Seminars, established several Research and Publication Centres.
Major Renovations : Several temples have been renovated under Munishri's able guidance. Among them are - Sanganer, Chandkhedi, Bainad, Nasirabad, Revasa, Amwa, Bijauliyan and many more.
Major Panchakalyanaks : Beawar 1998, Padampura 1999, Jaipur 2000, Bhilwara 2000, Dudu 2001, Rewasa 2001, Kota 2001, Bijauliyan 2002, Alwar 2003, Jaipur 2003 Kota Jn. 2003, Bhilwara 2008, Amwa 2008
and more : Several Educational Institutions have been established and there are many Goshalas running on Munishri's inspiration.

Munishri Sudhasagarji has achieved an exalted position in the Shramana Sangha owing to his penance, his pursuit of knowledge and cultural enrichment and the success of several people-oriented projects. Several literary attempts have been made to document Munishri's achievements. But they all fall short of describing his amazing personality.

Balabrahmachari Santashiromani Acharyashri 108 Vidyasagarji Maharaj
blessing Munipungava Shri 108 Sudhasagarji Maharaj



बालब्रह्मचारी संतशिरोमणी आचार्यश्री 108 विद्यासागरजी महाराज
की निश्रा में मुनिपुंगव श्री 108 सुधासागरजी महाराज



मुनिपुंगव श्री 108 सुधासागरजी महाराज

Munipungava Shri 108 Sudhasagarji Maharaj

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CHAPTER 1

JAINISM AND ITS ANTIQUITY

The history of human thought discloses that man has been in constant search of truth and happiness. He wants to save himself from misery and pain. As he is a social being, his solution for his problems of happiness and pain has to be with reference to his society or the world at large. He has a soul and a body. In any experience of happiness or misery, pleasure or pain, the question involved is one either with reference to the soul or the body, or both. Besides, there is the Universe. The relationship between man and the Universe has been the subject-matter both of science and religion, the common objective of which has been the search for truth.

Science has concerned itself with the discovery of order in the phenomena of nature. It seeks to formulate laws inherent in natural events and to account for them in an analytical manner without recourse to the mysterious or the mythological. Though the achievements of science in the realm of the external have been excitingly remarkable, the problems of the reality and the meaning of life still remain outside its purview.

Early religion has tried to answer the essential questions relating to the relation that exists between Man and the Universe, man and his duties, his goal of life and the path that leads to its attainment. Many saints and sages have answered these questions from time to time by precept and example. What they said and did have been noted down and have formed the creeds of their religions. The one point on which they have differed is about the existence of God, his attributes and work.

Jainism does not recognize that the Universe is the Creation of God. The Universe is made up of Jīvas (souls) and ajīvas (non-souls) which are eternal, uncreated, co-existing and independent by nature. The non-souls are of five kinds, viz. pudgala (matter), dharma (motion) and adharma (stationariness), kāla (time) and ākāśa (space). Jīva is characterized by jñāna and darśana, is formless, the kartā (agent) co-extent with the expanse of its body, enjoyer of the fruits of the Karmas and possesses upward motion. It exists in saṁsāra and is Siddha while in perfect state. The soul is immortal while matter is indestructible. The Vedāntin recognises only the Brahman as the cause of creation. Jainism recognises that plants and particles of earth, cold water, fire and wind are each possessed of life. This scientific classification does not derive its authority from the Vedas or the other scriptures sacred to the Hindus. While the Upanishads assert the oneness of the self and the Transcendent Being, the Buddha did not concern himself much with the metaphysical questions and left them as inexplicable (avyakta). He refused to answer either affirmatively or negatively all questions about the soul and body, the nature of the world, and existence or non-existence of the soul after death. He refused to speculate on these subjects.

The theological concepts of Jainism are clear and rational. Jainism, regards a liberated soul which has attained its inherent qualities of perfect bliss, knowledge etc. as God. Godhood is the ideal of perfection. God does not control the universe or the individual. He can neither grant nor deny grace or happiness to anybody. But Hinduism recognises a personal God as the creator, the preserver and destroyer of the world.

Consistently with the principle of each individuals capacity to attain perfection or Godhood, the ethical principles of Jainism prescribe a code of conduct which requires an individual to be an ideal person with ahiṁsā as the foundation of his life. It preaches universal love aiming at the good of every being in the world. Selfishness, greed, anger and pride are passions which are the main causes of our misery and pain. They are to be eschewed at all costs and are to be overcome by selflessness, charity, compassion, forgiveness etc. which elevate the soul and contribute to the happiness of others in society. It has shown the way for attaining ethical and spiritual excellence gradually in eleven stages (pratimā) in the career of a house-holder, at the end of which one has cut all ties from family life. It recognises fourteen stages of spiritual evolution (guṇasthāna) for the soul, the house-holders eleven stages being included in the fifth stage here. The five small vows or the aṇuvratas: not hurting any life, truthfulness, non-stealing, celibacy and the need to impose limitations on oneâs own possessions, are rules to be observed in daily life. While they conduce to the well-being of the individual, they have immense implications of social good. Similarly, the other rules of daily study of scriptures, charity and worship help the layman to keep himself pure and unsullied in thought and action. The ethics for the monks and nuns are still more rigorous and comprehend all aspects of human life.

The Jaina rituals aim at helping the individual in the development of his devotion towards his religious ideal and attainment of purity in thought, speech and action. They are intended to help man to lead a righteous life and strengthen his desire to realise the goal of perfection shown to him by the Omniscient Tīrthaṅkara.

Jainism is a way of life shown by the Jinas or the Tīrthaṅkaras. It is a religion which helps its follower to destroy the Karmas and attain the highest happiness. The three Jewels viz. Right faith, Right knowledge and Right conduct together constitute the path of liberation or emancipation. The three in unison can alone help the soul to reach the peak of perfection. That is the song of life heard from the Holy Ones who are twenty-four in number and who flourished and attained Godhood in the present Cycle of Time. The first Tīrthaṅkara, according to the Jaina tradition, is Ṛṣabha Deva while the last one is Mahāvīra. "According to Jaina tradition of 24 Tīrthaṅkaras, the first Ṛṣabha revealed the ahiṃsā dharma. The last of these was Mahāvīra who was an elder contemporary of the Buddha. It is now accepted that Jainism is older than Buddhism and that Mahāvīra who lived from 599 B. C. to 527 B. C. was not the founder of Jainism and that his predecessor Pārśva who lived 250 years earlier was also a historical person. The Ahiṃsā doctrine preached by Ṛṣabha is possibly prior in time to the advent of Āryans in India and the prevalent culture of the period."[1]

In spite of the modern advances in researches made in the fields of ancient Indian history and philosophy, there are still some scholars who assert that Jainism is an offshoot of Vedic Brahmanism and that the Jainas, like the Buddhists, are dissenters of Hinduism. Even an eminent historian like Arnold Toynbee asserts that Mahāvīra is the "founder of Jainism" and mentions Jainas as "amongst the fossilized relics of similar societies now extinct."[2] He proceeds to observe: "Similarly, the Jainas of India and the Hinayanian Buddhists of Ceylon, Burma and Siam can be seen to be fossils of Indian society in the State in which this society was when it was developing under the Mauryan Empire."[3] These views are obviously based on insufficient, if not erroneous material. The pages that follow will disclose that Jainism is neither an outgrowth of some other religion nor an antiquated out-of-date religion as is sought to be conveyed by the words 'fossilized relics.' It is true that today the Jainas are a numerical minority but their contribution to the enrichment of Indian philosophy, literature, art, architecture and culture has been remarkably enduring. The interest of Jainism to the student of religion consists in the fact that it goes back to a very early period.[4A] We know that the sacred books of the Jainas are old, avowedly older than the Sanskrit literature which we are accustomed to call classical.[4B] Toynbee seems to have perhaps overlooked numerous facts brought to light by the modern research scholars mentioned in the following pages.

Mrs. Sinclair Stevenson holds the view that "both Buddhist and Jaina orders arose about the same time, the sixth century B. C., a period when the constant wars between various little kingdoms must have made the lot of the common people hideous with suffering and oppression; and a man might well have longed to escape from all fear of rebirth into such a sorrowful world, and hoped, by renouncing everything that could be taken from him, and by voluntarily stripping himself of all possessions and all emotions, to evade the avaricious fingers of king or fortune."[4]

It is unnecessary to multiply similar views which in substance raise three questions relating to the antiquity of Jainism. They are 1) Is it an offshoot of Buddhism? 2) Or of Hinduism? 3) Is it older than the Vedic Religion?

Jainism and Buddhism

The view that both these religions arose at about the same time as expressed by Mrs. Stevenson does not hold the field since even Geo P. Taylor who has written an introduction to her book has dissented from her. He says: 'Within the last thirty years a small band of scholars, pre-eminent amongst them are the late Horvath Professor Buhler, Professor Jacobi, and Dr. Hornell, have affected a great advance in our knowledge of Jainism. For long it had been thought that Jainism was but a sub-sect of Buddhism, but, largely as a consequence of the researches of Orientalists just mentioned, that opinion has been finally relinquished, and Jainism is now admitted to be one of the most ancient monastic organizations of India. So, far from being merely a modern variation of Buddhism, Jainism is older of the two heresies, and it is most certain that Mahāvīra, though a contemporary of Buddha, predeceased him by some fifty years.'[5]

Such opinions apart, the Buddhist history and literature establish that after he had renounced the world, the Buddha was for sometime an ascetic following the Jaina cult of Pārśva who was the twenty-third Tīrthaṅkaras of the Jaina religion. In Buddhist literature Mahāvīra has been described as Nigantha Nātaputta. In the Majjhima Nikāya, there is a reference to the ascetics who were the followers of Mahāvīra telling that their Master was Omniscient and that he had disclosed to them details about their previous births. There is also a narration by the Buddha himself to his disciples about his experiences when he went naked, took food in his own palms and followed the various restrictions regarding the taking of food. It is obvious that the course of conduct first followed by him is quite identical with ordinances of the Jaina ascetic life. That book also contains a reference to Upāli who was first a devotee of the Buddha, had a difference of opinion with him about comparative gravity of the bodily and mental Karmas and was ultimately converted to Jainism.

The *Dhammapada* is the Bible of the Buddhistic religion. It is an anthology of verses collected from the different books of the Tripiṭaka which stand for the sacred scriptures in Pāli containing the original teachings of the Buddha. Both Jainism and Buddhism belong to the stream of Śramaṇic culture, and naturally there is an attempt to redefine the term Brāhmaṇa, not based on heredity but on individual good qualities (See *Dhammapada* 393). Vṛṣabha, Mahāvīra and the Buddha belonged to the same Śramaṇic culture and were Brāhmaṇas by virtues. That is what is stated in verse 422 of *Dhammapada*:

> 'Usabhaṃ pavaraṃ Vīraṃ Mahesiṃ vijitavīnaṃ
> anejaṃ nahatakaṃ Buddham
> tamahaṃ brūmi brahmanaṃ.'

'The most excellent (pravara) foremost Vṛṣabha, the victorious and the great saint (Vijita and Maharṣi) Vīra (i.e. Mahāvīra) and Buddha, the desireless and pure (aneja and nahataka), him (taking everyone individually) do I call a Brāhmaṇa.'

Besides, there are differences between the two religions in their metaphysical and philosophical concepts. The animistic ideas of the Jainas are more ancient. While Buddhism regards all things as transitory. Jainism regards Jīva and Ajīva as eternal substances. According to Buddhism, there is no continuity of individuality from life to life. The universe is transient and soulless. The soul is not immortal. During transmigration from one life to another, only a new life arises as part of the chain of events.

Shri Jyotiprasad Jain has mentioned a number of references which show that Jainism is older than Buddhism.[6] Prof. Hermann Jacobi has referred to the common misconception of Jainism being an offshoot of Buddhism and dispelled all doubts: '... The Jains being non-Brahmanical have worked upon popular notions of a more primitive and cruder character, e.g. animistic ideas. But the metaphysical principles of Buddhism are of an entirely different character... there is no absolute and permanent Being, or in other words, that all things are transitory. Notwithstanding the radical difference in their philosophical notions, Jainism and Buddhism being outside the pale of Brahmanism, present resemblance in outward appearance, so that even Indian writers occasionally have confounded them. It is, therefore, not to be wondered that some European scholars who became acquainted with Jainism through inadequate samples of Jaina literature easily persuaded themselves that it was an off-shoot of Buddhism. But it has since been proved that their theory is wrong... The canonical books of Buddhists mention as a rival sects, under their old name Nigaṇṭha (Saṇskrit: Nirgrantha, common Prakrit, Nigganath) and their leader in Buddha's time, Nātaputta (Nāta or Vātaputta being an epithet of last prophet of Jainas). Vardhamāna Mahāvīra, and they name the latter's place of death Pāvā, in agreement with the Jaina tradition... Mahāvīra was a contemporary of Buddha and probably somewhat older than the latter who outlived his rival's decease at Pāvā... Mahāvīra, however, unlike Buddha, was most probably not the founder of the sect which reveres him as their prophet, nor the author of their religion. According to unanimous Buddhist tradition, Buddha had under the Bodhi tree, discovered by intuition the fundamental truths of his religion as it appears throughout his personal works; his first sermons are things even to be remembered by his followers as are the doctrines which he then preached. No such tradition is preserved in the canonical books of the Jainas about Mahāvīra. Thus Mahāvīra appears in the tradition of his own sect as one who from the beginning, followed a religion established long ago; had he been the founder of Jainism, tradition ever eager to extol a prophet, would not have totally repressed his claims to reverence as such. But he is without doubt the last prophet of Jainas, the last Tīrthaṅkara. His predecessor Pārśva... whose death took place 250 years before that of Mahāvīra...'[7]

Jainism and Hinduism

Some of the western scholars have propounded that Jainism is a result of revolt against Hinduism. Mrs.Stevenson asserted: 'It must always be remembered that Jainism, though a rebellious daughter, is nonetheless a daughter of Brahmanism, many of whose leading beliefs are still held by Jains...'[8] Instead of finding support for her view from the essential doctrines of the two religions, she contents herself by saying that 'much of their worship resembles Hindu worship, and their domestic chaplains, though not their temple officials, are still Brahmins.'[9] There are some Indian scholars who subscribe to this view and assert that Jainas are Hindu dissenters and their religion is an offshoot of Vedic-Hinduism. Shri B. N. Luniya holds the view that sixth century B.C. was the time of great ferment of minds in the whole world, that the Hindus in India became disappointed at that time with the old philosophic dogmas, that they stood for simplicity of worship and that Jainism constituted a reformatory movement in Brahmanism.[10] The popular impression is that Jainism is a religion of those who revolted against animal sacrifices of the Hindus.

A solution to this question is to be found on the strength of the fundamental distinctions between the philosophical and metaphysical concepts of the two religions. The Vedas which are supposed to be of divine origin contain verses primarily in adoration of the three gods: Sūrya, lndra and Agni. These are the most prominent, deities of the Vedic age. Varuna was regarded as guarding the cosmic order, omnipresent, and as punishing people for their sins. Sacrifice was the most vital method of worship. Its primary object was the gratification of gods to obtain their grace. Later on, during the period of the Brāhmaṇas came Brahmā, Viṣṇu and Maheśa. It was during the period of the Upanishads that the doctrines of transmigration and Karman became popular. They recognised Brahman as the Ātman to be realized in order to be free from transmigration. Man becomes free from the joys and sorrows when he reaches the stage of Brahman. 'The identity of the souls of the individuals and the universe is reiterated throughout the Upanishadic literature, with varying emphasis, and with differing interpretations of the nature of identity and the character of the universal soul.'Tattvamasi' 'you (the individual) are that universal essence'... is the leading theme of the Upanishads.'

These fundamental principles of the Hindu religion have very little in common with Jainism. Mrs. N. R. Guseva has noted the points of difference between the two religions: 'There are at least eight features which distinguish Jainism from Vedic religion and Brahmanism. Those features are so much substantial that they do not afford any possibility of regarding Jainism as a sect of Brāhmanism or it's some other product. These features can be reduced to the following: (1) Jainism rejects holiness of Veda. (2) Stands against the dogma that gods are the main objects of worship. (3) Rejects bloody sacrifices and number of other elements of Brāhmanic ritual. (4) Does not recognise Varṇa - Caste system - of the Brāhmanic society. (5) Prescribes defence of other's life. (6) Prescribes asceticism. (7) Prescribes nudity at the time of ritual. (8) Allows women monkhood, learning of holy books, etc.'[11] I may also add that Jainism does not recognise the theory of creation of the Universe by God or that the latter is its protector. There are however three elements common to the two religions and Buddhism. They are: faith in the rebirth of the soul, the doctrine of the karman holding that each has to enjoy or suffer the fruits of one's own actions and the belief in the possibility of attaining final liberation or salvation. '...they (the three elements) are apparently borrowed by the later Brāhmanism from non-Vedic faiths and it means that they are hardly brought into Jainism by the Āryans.'[12]

From what has been said above, it should be clear that Jainism which differs fundamentally from Hinduism cannot be regarded as its offshoot. The question then would be, whether Jainism is an older religion than Hinduism.

Vedic and other References

There are references to the Jaina Tīrthaṅkaras, the Śravanas, Arhats and their principles in the Ṛgveda, Yajurveda and the Purāṇas. Shri Subbayya Sastri has quoted from these sources in his introduction to the Shaṭkhaṇḍāgama a large number of references, some of which are quoted below from pages 10 to 12 of that volume. According to the Jaina tradition, Vṛṣabhadeva had among others two sons by name Bharata and Bāhubali and that India has been named as Bhārata after the eldest son. The account of Jaina tradition is given in the Mahāpurāṇa of Ācārya Jinasena. This finds support from the account in the Viṣṇupurāṇa also:

ऋषभात् भरतो जज्ञे ज्येष्ठः पुत्रः शताग्रजः ।
ततश्च भारतं वर्षमेतल्लोकेषु गीयते ।।

विष्णुपुराण

Ṛṣabhāt Bharato jajñe jyeṣṭhaḥ putraḥ śatāgrajaḥ |
Tataśca bhāratam̐ varṣam etallokeṣu gīyate ||

This means 'Bharata was born of Ṛṣabha. He was the eldest amongst the hundred brothers; it is from his time that this land is known as Bhārata in the world.' In the fifth chapter of the fifth part of Bhāgavata Purāṇa it is stated:

भगवान ऋषभदेवः उपशमशीलानां उपरतकर्मणां महामुनीनां
भक्तिज्ञानवैराग्यलक्षणं परमहंसधर्मं उपशिक्षामाणः।

स्वतनयज्येष्ठं भरतं धरणीपालनाय अभिषिच्य स्वयं
उर्वरितशरीरमात्रपरिग्रहः प्रवरव्राज।।

भागवतपुराण स्कंध ५ अध्याय ५

'Bhagavān vṛṣabhadevaḥ upaśamasīlānāṃ uparata-karmaṇām mahā-munīnāṃ bhaktijnānavairāgya-lakṣaṇam paramaham̐sadharmam upaśikṣamāṇaḥ.

svatanayajyeṣṭhaṃ bharataṃ dharaṇī-pālanāya abhiṣicya svayam urvaritaśarīra-mātra-parigrahaḥ pravaravrāja.'

This means that 'Bhagavān Ṛṣabha seated his son Bharata, who was well-versed in religion and was devoutly inclined towards the ascetics through his signs of devotion and renunciation, on the throne for ruling over the earth and renounced the world.'

This theory that India came to be known as Bhārata after the eldest son of Bhagavān Ṛṣabha Deva who ruled over the country is contradicted by some scholars who assert that it is Bharata the son of Duṣyanta and Śakuntalā that is entitled to the honour. It cannot be disputed that Duṣyanta was a king of later date and brought into prominence by the drama named Śakuntalā by Kālidāsa.

In the Ṛgveda, we have reference to another Tīrthaṅkara viz. Ariśtanemi. It reads: 'So asmākaṃ ariśtanemi svāḥā |

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arhan vibhārṣi sāyākani dhanvār haniṣtaṃ yajatm viśvarūpam arhannidam dayase.' (Aṣṭaka 2, Varga 7).

> वामदेवशान्त्यर्थमनुविधीयते सोऽमाकं अरिष्टनेमि स्वाहा।
> अर्हन् विभर्षि सायकानि धन्वार्हन्निष्कं यजतं विश्वरूपं।
> अर्हन्निदं दयसे विश्वं भवभुवं न वा ओजायो
> रुद्रनत्वदास्ति।।
>
> ऋग्वेद अष्टक २ वर्ग ७

There is another reference in the same Veda at Aṣṭak 1, Adhyāya 6 and Varga 16:

> ॐ स्वस्तिनः . . . विधवेदाः स्वस्तिनरनाक्ष्र्यो अरिष्टनेमिः
> स्वस्तिनो बृहस्पतिर्ददान्।
>
> ऋग्वेद अष्टक १ वर्ग १६

'Viṣavedha svastinastākyo Ariṣtanemihi svastino bṛhaspatiradātu...'

In the Yajurveda, there are references to the three Tīrthaṅkaras viz. Ṛṣabha, Supārśva and Neminātha in cantoes 25 and 92 respectively:

'Om namo arhato, Ṛṣabho, om Ṛṣabhah pavitram puruhūtamaddhvaram yatīṣu nagnaṃ paramā māha... svāḥā . . . Om trātāramindram Ṛṣabham vadanti amṛtāramindraṃ have sugatam supāriśsvamindrāmahuriti samsutam varam... Vajasyanu prasava avabhuvmacha visvābhuvanāni sarvatah sa nemiraja pariyati vidvana prajanpushtim vardhamanah.'

> ॐ नमो अर्हतो ऋषभो, ॐ ऋषभः पवित्रं पुरुहूतमध्वरं
> यतीषुनग्नं परममाह संस्तुतं वरं, शत्रुं जयंतं
> पशुरिन्द्रिभहुरिति स्वाहा। ॐ त्रातारमिन्द्रं ऋषभं वदन्ति
> अमृतारमिन्द्रं हवे सुगतं सुपारिश्वमिन्द्रभाहुरिति स्वाहा। ॐ
> नग्नं सुधीरं दिग्वाससं बह्मगर्भ सनातनं उपैमि वीरं पुरुषं
> महन्तमादित्यवर्ण तमसः परस्तात् स्वाहा।
>
> यजुर्वेद अध्याय २५ श्रुति १९

Here the references are obviously to the first, seventh and twenty-second Tīrthaṅkaras. Dr.Radhakrishnan accepts the validity of these references and observes: ‘Jaina tradition ascribes the origin of the system to Ṛṣabhadeva, who lived many centuries back. There is evidence to show that so far back as the first century B. C. there were people who were worshipping Ṛṣabhadeva, the first Tīrthaṅkara. There is no doubt that Jainism prevailed even before Vardhamāna or Pārśvānātha. The Yajurveda mentions the names of three Tīrthaṅkaras - Ṛṣabha, Ajita and Ariśtanemi. The Bhāgavatā Purāna endorses the view that Ṛṣabhadeva was the founder of Jainism.’[13]

There is a reference to the first Tīrthaṅkara in the Manusmṛti also:

अष्टमो मरुदेव्यां तु नाभेर्जातः उरूक्रमः। दर्शयन् कर्म
वीराणां सुरासुरनमस्कृतः। नीतित्रयस्य कर्ता यो, युगादौ
प्रथमो जिनः ।।

मनुस्मृति

aṣṭamo marudevyām tu nābherjitaḥ urukramaḥ |
darśayan karmavīrāṇām surāsura-namaskṛtaḥ |
nītitrayasya kartā yo yugadau prathamo jinaḥ ||

In the beginning of the age (yuga) was born the first Jina to Marudevi from the eighth Nābhi Manu, who was the hero of action, saluted by the gods and demons and propagated the ethics and rules of punishment. Similar description is found in the Bhāgavata Purāṇa. Not only do the verses conform to the tradition mentioned above but also give the details of advice which Ṛṣabha gave to his sons and which is consistent with the principles of Jainism.

The aforesaid references to the Arhats and the three Tīrthaṅkaras can only mean that these personalities must be pre-Vedic and that the religion that they preached was earlier to the Vedic religion. ‘According to the belief of the Jainas themselves, Jaina religion is eternal and it has been revealed again and again, in every one of the endless succeeding periods of the world by innumerable Tīrthaṅkaras... The interest of Jainism to the student of religion consists in the fact that it goes back to a very early period, and to the primitive currents of religions and metaphysical speculation, which gave rise to the oldest Indian philosophies - Sānkhya and Yoga - and to Buddhism. It shares in theoretical pessimism of these systems, as also in their practical ideal-liberation.'[14]

Dates of the Vedas

There is considerable difference of opinion as regards the dates of composition of the Vedas. 'The dates of the composition and collection of the hymns of the Ṛgveda are unknown... There is evidence to indicate with some certainty that the hymns were current fifteen centuries before Christ, somewhat in the arrangement in which we have them at the present time.'[15] 'The epoch of creation of the Vedas consists of a long duration viz. the period between the third and the first millennium B.C.'[16] It appears that B. G. Tilak carried it fifteen centuries earlier while the later historians consider that the Vedas were formed during the second and the first half of the first millennium B.C. The process of accumulation of the Vedic hymns was gradual and partly proceeded in the course of many centuries until the arrival of Āryans in India.[17] The widely accepted view of the age of the Ṛgveda is not later than 2500 B.C.[18]

Mohenjo-Daro and Harappa Finds

Many scholars have carried on researches about the nature and antiquity of the Indus Civilization, known to archaeologists as Harappa culture. Harappa is the modern name of the site of one of the two great cities on the left bank of the river Rāvi in the Punjab. Mohenjo-Daro is the name of the site of the second city which is on the right bank of the river Sindhu or Indus. The site is about 250 miles from the mouth of that river. Sir John Marshall's monumental works on Mohenjo-Daro refer to six seals, marked plate xii and plate cxviii figure. These were studied by Mr. Chanda and he has pointed out in his article in the Modern Review for August 1932 that the standing deities on these seals 'in the posture of Yoga known as Kāyotsarga, a standing posture peculiar to the Jaina Yogis as illustrated, for instance, in the famous statue of Ṛṣabhadeva of about second century A.D. are on view at the Mathura Museum. The name Ṛṣabha itself means the bull, which is also the emblem of the Jina. It is curious that the seals numbered (f), (g) and (h) of Plate ii (lbl) also show a standing deity with a bull in the foreground. Can it be the forerunner of Ṛṣabha? If so, Jainism also along with Śaivisṁ, must take its place as one of the oldest religions of Chalcolithic origins, thus helping the over hiatus between the Indus and subsequent Indian Civilizations as phases in a common cultural evolution.'[19] Another seal found at Mohenjo-Daro contains a standing figure of a deity in nude form standing between the branches of a tree.

These figures are undoubtedly in conformity with the tradition and culture of Jainism. Acharya Tulsi considers that the pose of yogāsana, in which several figures are drawn on the seals of Mohenjo-Daro, was worked out by the Jainas, was widely known in pre-Āryan India and was borrowed much later by the Hindu ascetics.[20] Prof. Pran Nath Vidyalankara says that 'the inscription on the Indus seal No. 449 reads according to my decipherment, Jineswara or Jinesa (Jin-i-i-sarah).'[21]

Among the seals discovered by the archaeologists, some of them have signs of Swastik on them. Referring to them, Mrs. Guseva observes: These are 'common in the symbols of Jainism. Swastik is the symbolic sign of the 7th priest (Tīrthaṅkara), Supārśva. The Jainas consider that there were 23 Tīrthaṅkaras before Mahāvīra and the middle part forms the sign of the 18th Tīrthaṅkara Ara. This sign is always drawn in manuscripts and in the ornaments of the Jaina temples etc.'[22]

The excavations have revealed the existence of well-planned beautiful cities constructed long prior to the invasion of the Āryans. There is unanimity amongst the research scholars that the civilization and tradition of the people who built them must be about 4000 B. C. and that they were superior to the culture of the Āryans. Prof. Chakravarti draws pointed attention to the absence of weapons of warfare and concludes that the civilization of the Indus Valley was obviously based upon the principle of ahiṁsā which is the central creed of the Jaina culture.[23] He agrees with the other scholars in their inference that 'the figure of the Yogi and the figure of the bull found in the excavation of Mohenjo-Daro and Harappa may be closely connected with Lord Ṛṣabha, whose cult of ahiṁsā was the faith of the people living in the Indus valley.'[24]

After the Āryans had won victories over the sections of people who opposed them, they settled in the Panjab and the Western part of the Gangetic plain. They called the residents Dasyus and pushed them to the extreme cast and regions beyond the Vindhyās. They introduced the worship of various gods by sacrifice of animals and later brought into their social structure changes in the form of Varṇas which played an important role in the development of the country, much to the detriment of cohesion and harmony amongst the people. The followers of the ahiṁsā cult condemned both the animal sacrifices and the Varṇas.

Apart from these doctrinal developments, Mrs. Guseva refers to the philosophic conception of ātmavidyā as being a contribution of the Kshatriyās and observes: 'The tradition, widely represented in the ancient Indian literature asserts that the conception of ātmavidyā had spread precisely in the eastern Gangetic regions (i. e. where the faith of Jainism was formed) and that even Brahmins used to come to listen to the sermons of Kshatriyā ruler of these regions... Ancient Indian literature contains indications of the antiquity of the sources of Jainism and it also indicates that the Kshatriyās and ascetics from Vrātyās i. e. non-Āryans played noticeable role in establishing non-Vedic teachings ...'[25] It is worthwhile to remember that even though the Vedas made no mention of ātmavidyā, the Upanishads which came later propounded the theory of ātmavidyā or Brahma Vidyā.

Inscriptions

It is an established fact of history that many rulers in ancient Bihar and the territories round-about were either patrons or followers of Jainism. Cheṭaka, the ruler of Lichhavi was a Jaina and he gave his sister to Siddhārtha. Mahāvīra was born of this wedlock. Some of the members of the Nanda dynasty were Jainas. So was Chandragupta Maurya who later followed Bhadrabāhu to the South. The Kalinga territory was occupied by Jainas since the time of Pārśva. It is therefore natural that there should be some reminiscences of Jainism in this part. The excavations near Mathura furnish important evidence of Jaina sculpture. The Arahanātha, the 18th Tīrthaṅkara, bears an inscription of 78 samvat. Shri S. C. Divakar refers to an inscription deciphered by Rai Bahadur Gaurishanker Harishanker Jha. It was found near the Badli village round-about Ajmer. This refers to 84 Vīra Nirvāna era i.e. 443 B. C. and to the prevalence of Jainism in Rājasthān.[26] An inscription found by Fuhrer of about 100 years B. C. refers to grant of land for the worship of Ṛṣabhadeva. Dr. Hiralal refers to an inscription on Stūpa found near Mathura to the effect that Ayāgāpaṭa was got prepared by the wife of a dancer by name Faguyasa for the worship of Arahanta. Vincent Smith assigns 150 years B. C. to this inscription from the form of the letters.[27]

Shri Divakar refers to an inscription called 'the Hathigumpha inscription of Udayagiri Hill written in Apabhraṁśa' as throwing valuable light on the antiquity of Jainism. It begins with an invocation in traditional Jaina style referring to Arhats and Siddhās and shows that Kharavela, the emperor of Kalinga, was a Jaina and excavated a number of caves at Khandagiri hill.[28] In this inscription of Kharavela, there is a reference to an idol of Ṛṣabhadeva thus establishing that even before or at about the time of Mahāvīra, Ṛṣabhadeva was being worshipped. These historical details lend support to Ṛṣabha being a Tīrthaṅkara of Jainas.

Foreign Scholars

Many foreign and Indian scholars confirm what has been said above about the antiquity of Jainism. I have quoted already from the articles written by Dr. Hermann Jacobi about the antiquity of Jainism. He says: 'There are no reasonable grounds to reject the recorded tradition of a numerous class of men as a tissue of lies. All the events and incidents that relate to their antiquity are recorded so frequently and in such a matter of fact way that they cannot be properly rejected, unless under force of much stronger evidence than the one adduced by scholars who are skeptic about the antiquity of Jainism.'[29] Both Dr. Fuhrer and Prof. L. D. Barnett accept that Lord Neminātha the 22nd Tīrthaṅkara was a historical person.[30] A. A. MacDonnell refers to the antiquity of the Hindu Purāṇās and states that the antiquity of Jainism goes back to a period prior to the origin of Brahmanism itself.[31]

Major Gen J. G. R. Furlong has come to similar conclusions: 'there also existed throughout upper India an ancient and highly organized religion, philosophical, ethical and severely ascetical, viz. Jainism, out of which clearly developed the early ascetical features of Brahmanism and Buddhism. Long before the Āryans reached the Ganges or even the Saraswati, Jainas had been taught by some twenty-two prominent Bodhās, saints or Tīrthaṅkaras, prior to the 23rd Bodha Pārśva of the 8th or 9th Century B. C...'[32]

Indian Scholars

The views expressed by Indian Scholars support these conclusions. I have already quoted Dr. S. Radhakrishnan on the subject. Prof. Chakravarti writes: 'An impartial study of Vedic literature in its various stages of development will reveal the fact that there have been two parallel developments of thought, one in conflict with the other. One emphasises strictly the principles of ahiṁsā and the other the duties of sacrifice... the ahiṁsā doctrine preached by Ṛṣabha is possibly prior in time to the advent of Āryans in India and the prevalent culture of the period.'[33] Writing on the history of Jainism, Professor Hiralal expresses almost identical views: 'The Jainas claim antiquity for their religion. Their earliest prophet was Ṛṣabhadeva, who is mentioned even in the Viṣṇu and Bhāgvata Purāṇas as belonging to a very remote past. In the earliest Brahmanic literature are found traces of the existence of a religious order which ranged itself strongly against the authority of the Vedas and the institution of animal sacrifice. According to the Jaina tradition, at the time of the Mahābhārata war, this order was led by Neminātha, who is said to have belonged to the same Yādava family as Kṛṣṇa and who is recognised as the twenty-second Tīrthaṅkara. The order gathered particular strength during the eighth century B. C. under Pārśvanatha, the twenty-third Tīrthaṅkara who was born at Vārāṇāsi.'[34] Dr. A. N. Upadhye who is an eminent scholar on Jainology and Prakrit studies, supports the conclusions reached above: 'To take a practical view, the Jaina Tīrthaṅkaras like Ṛṣabhadeva, Neminātha, Pārśvanatha, Mahāvīra etc. have been some of the greatest mystics of the world... It would be interesting to note that the details about Ṛṣabhasena given in the Bhāgvata practically and fundamentally agree with those recorded by the Jaina tradition.'[35]

There are other Indian scholars who have subscribed to the antiquity of Jainism. Dr. Vidya Bhushan opines that "Jainism reflects back to the beginning of the creation itself. I have no doubt in asserting that Jaina philosophy is much anterior to Vedanta and other systems."[36] Dr. N. N. Basu has been quoted by Jyoti Prasad as saying: "Probably Ṛṣabhadeva was the first to discover the art of writing. He seems to have invented the Brāhmi script for the propagation of Brahma Vidyā and that is why he came to the known as the 8th Avatāra. He was born to Marudevi, the queen of the Indian king Nābhiraja and is mentioned in the Bhāgavata as the 8th of the 22 Avatāras.[37] Vinoba Bhave, the Sarvodaya Leader has opined "Mahāvīra Svāmi is regarded as tbe 24th Tirthankara. The birth of the Jaina Faith has taken place thousands of years before him. In the prayer of the Bhagavān (Lord) in the Ṛgveda it is said in one place 'Arhan idam dayase visvam abhayam', that is 'Oh Arhan, you show compassion over this insignificant world'. In this, the two words: Arhan and Daya are dear to the Jainas. I am in agreement that perhaps the Jaina religion is as ancient as the Hindu religion."[38] Prof. G. Satyanarayan Murti is more specific in his views: "Jainism seems to be an indigenous product of ancient schools of thought. Whatever the European scholars of fame have said to the contrary, it is to be noted that Jainism with all the glory of its Dharma and plentitude of its literature, both secular and religious, has been handed down from a hoary antiquity. Jainism has a history of its own, a history on most of the obscure parts of which fresh light is being thrown almost every year owing to the patient researches of many scholars, both in India and abroad. The sources of the history of Jainism are now many and they have themselves, curiously enough a history of their own ... "[39] My own belief is tbat Jainism was tbe religion of the Dravidian people who were pre-Aryan inhabitants of India.[40]

What the Jurists Say?

I cannot better conclude this topic than by quoting the conclusion reached by Jurists on the subject. Sir C. V. Kumarswami Sastriar, Chief Justice of the Madras High Court expressed the view: "... modern research has shown that Jainas are not Hindu dissenters but that Jainism has an origin and history long anterior to the Smṛtis and commentaries which are recognised authorities on Hindu Law and usage. In fact, Mahāvīra, the last of Jaina Tīrthaṅkaras, was a contemporary of Buddha and died about 527 B. C. The Jaina religion refers to a number of previous Tīrthaṅkaras and there can be little doubt that Jainism as a distinct religion was flourishing several centuries before Christ. In fact Jainism rejects the authority of tbe Vedas which form the bedrock of Hinduism and denies the efficacy of the various ceremonies which Hindus consider essential... So far as Jaina Law is concerned it has its own law books of which 'Bhadrabāhu Samhitā' is an important one. 'Vardhamāna-Nīti' and 'Arhan-Nīti' by the great Jaina teacher Hemacandra deal also with Jaina Law..."[41]

Justice Ranganekar of the Bombay High Court expressed himself in identical terms on the question of antiquity of Jainism: "Now, it is true that later historical researches have shown that Jainism prevailed in this country long before Brahmanism came into existence or held the field, and it is wrong to think that Jains were originally Hindus and were subsequently converted into Jainism. It is also true that owing to their long association with the Hindus, who formed the majority in the country, the Jainas have adopted many of the customs and even ceremonies strictly observed by the Hindus and pertaining to the Brahmanical religion." At the end of the previous paragraph, he stated: "It is true that the Jainas reject the scriptural character of the Vedas, and repudiate the Brahmancial doctrines relating to obsequial ceremonies, performance of Sraddhas and the offering of the oblations for tbe salvation of the soul of the deceased. Amongst them there is no belief that a son, either by birth or by adoption, confers spiritual benefit on the father. They also differ from the Brahmanical Hindus in their conduct towards the dead, omitting all obsequies after corpse is burnt or buried."[42]

The writers on Hindu Law have not concerned themselves with the question of antiquity of Jainism as with the law that governed the Jainas in matters of personal law. Mulla has dealt with Jaina tenets and Jaina law stating: "Jainism flourished several centuries before Christ. The Jaina religion refers to a number of Tīrthaṅkaras. the last of whom was Mahāvīra who was a contemporary of Buddha and died in about 527 B. C. Jainism rejects the authority of the Vedas which form the bedrock of Hinduism. and denies the efficacy of the various ceremonies which Hindus consider essential.''[43] The ordinary Hindu Law is applied to the Jainas in the absence of proof of special customs and usages, varying that law.

Meyne has very little to add on the subject as he has confined his discussions to the law that applied to the Jainas in different matters. According to him. the Jainas, though generally adhering to the Hindu law, recognise no divine authority in the Vedas and do not practise the Sraddhas or ceremonies for the dead.[44]

Conclusion

On a careful consideration of the discoveries made by modern research scholars, it can be concluded with reasonable certainty that Jainism is an original religion which goes back to the pre-Aryan period of primitive currents of religious and metaphysical speculation; that the images, seals and other finds amongst the discoveries at Harappa and Mohenjadaro disclose splendid representative specimen like the images of Ṛṣabha and the bull, the first Tīrthaṅkara with his emblem, the svastika which is the emblem of Supārśva, the 7th Tīrthaṅkara and a seal containing a script deciphered as Jineśvara.

Jainism does not recognise the authority of the Vedas and its fundamental principles are of a different nature from those in each of the systems of the Vedic school. The Ṛgveda and Yajurveda refer to Ṛṣabha, Supārśva and Neminātha, the first, the seventh and twenty-second Tīrthaṅkaras, respectively. It is a pre-Vedic religion which flourished in India even before the advent of the Aryans to this country.

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CHAPTER 2

THE TĪRTHAṄKARAS AND LORD MAHĀVĪRA

The Tīrthaṅkaras and Lord Mahāvīra

Time (Kāla) is infinite according to the Jaina tradition, it is a substance which has kalpas (aeons) or cycles. Each cycle is divided into two eras; the avasarpiṇī and utsarpiṇī. The former is an era during which happiness and goodness go on decreasing while the latter era is one in which there is a gradual increase in piety, truth and goodness. Each of these two equal eras is divided into six ages or periods of unequal length, each with its own features.

The present era is called avasarpiṇī and its six ages are: 1) suṣamā-suṣamā or the period of great happiness; 2) suṣamā or the period of happiness; 3) suṣamā-duḥṣamā or the period of happiness and some misery; 4) duḥṣamā-suṣamā or the period of misery and some happiness; 5) duḥṣamā or the period of misery; 6) duḥṣamā-duḥṣamā or the period of great misery. The periods or ages of utsarpiṇī have the same names in the reverse order, commencing with duḥṣamā-duḥṣamā. Thus the first three of the avasarpiṇī Kāla and the last three of the utsarpiṇī Kāla are periods or ages of happiness.

In the earliest state of civilization, man knew neither the arts nor the occupations like agriculture. He depended wholly on fruits and roots for his diet, and leaves and barks of trees for his clothing. So the trees were called Kalpa-vṛkṣas as they yielded all that man needed or desired. This age was followed by the ages of work and toil. This tradition is in conformity with modern researches which have disclosed that until the invention of tools, agriculture etc., man subsisted on fruits and roots of trees.

Evolution has been gradual. During that period, there appeared fourteen Kulakaras or Manus one after the other. It was these wise men that were responsible for the progressive changes in the world by the invention of new skills and arts and by introduction of order and new phases in the art of living.

Pratiśruti, Sanmati, Kṣemānkara, Kṣemandhara, Sīmankara, Sīmandhara, Vimalāvahana, Cakṣumān, Yśasvin, Abhicandra, Candrābha, Marud Deva, Prasenajit and Nābhi are the fourteen Manus or wise men who are the benefactors of mankind as they not only paved the way for comfortable living but also enlightened mankind on the basic rules of morality and goodness.

Ṛṣabha

The last Manu Nābhi had a wife by name Marudevi who gave birth to a son by name Ṛṣabha. Jaina tradition is unanimous in recognising Ṛṣabha as the first Tīrthaṅkara. Samantabhadra says:

येन प्रणीतं प्रथु धर्मतीर्थम् ।
ज्येष्ठं जनाः प्राप्य जयन्ति दुःखम् ।।

Yena praṇītaṃ prathu dharma-tīrthaṃ,
Jyeṣthaṃ janāh, prāpya jayanti duḥkhaṃ.

'A Tīrthaṅkara is one who has laid down the principles of the highest religion with whose assistance people can conquer their sorrows.' He is also called an Arihanta or one who has conquered all enemies like lust, greed, etc. and destroyed all the destructive and non-destructive Karmas; his other name is Arhat or one who is worthy of respect. European scholars have interpreted the term Tīrthaṅkara as meaning 'a holy teacher', or 'a ford-maker' or 'remover of all obstacles on the way to salvation', or 'boatman across the current of existence'. The royal emblem of Ṛṣabha was the bull. Since he taught people how to grow sugarcane, his lineage came to be known as Ikṣvāku-vamśa. He taught people the art of domesticating animals and the use of bulls for cultivation of lands. He laid down and followed the path of Ahiṁsā and Truth. He organized the society into three occupational groups: agriculturists, traders and soldiers. The last group consisted of only able bodied men who could defend the country and maintain order in society. He ruled over his kingdom for several years. He had many Sons, out of them, Bharata and Bāhubali are quite well-known. He led a life of great piety and purity.

'As a matter of fact, Lord Ṛṣabha laid the foundation of civic life and taught men how to co-operate with one another for mutual benefit. He taught 72 arts to men and 64 fine arts to women which included writing, painting, music etc. But the most important of his worldly teaching was the cultivation of grains and manufacturing of pots.' As such, Prof. Loather Wendell is right to call him 'the Father of agriculture and culture: the greatest achievement of which was the recognition of soul, the basic fundamental for the sanctity of all life and for the manifestation of Ahiṁsā'.

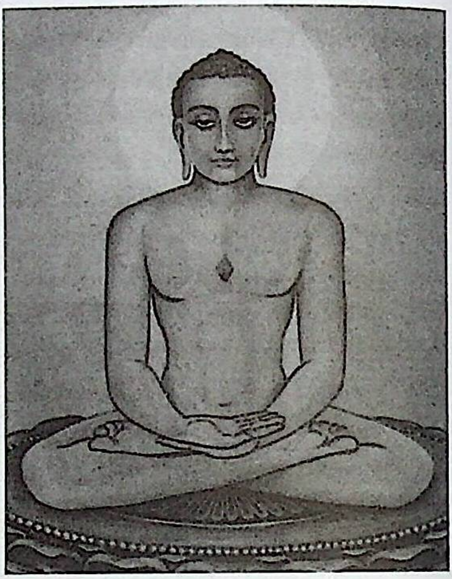
The details of his life as given in the Mahāpurāṇas and Padmapurāṇas of the Jainas are corroborated by the Hindu Purāṇass like the Bhāgavata and Śivapurāṇas. When Ṛṣabha was ruling his kingdom making the lives of his subjects happy and purposeful, an event of great significance occurred. While he was sitting one day in his Darbār, a dancer by name Nīlānjanā was brought there to dance. She began her dance to the accompaniment of music and when she had reached the climax of her graceful art, she suddenly collapsed and breathed her last. This incident was sufficient to convince him about the uncertainty and fleeting character of life. He decided to renounce the world.

Ṛṣabha crowned his eldest son Bharata as his successor. He distributed his kingdom amongst his sons including Bāhubali. It is due to the memorable reign of Bharata that India acquired the renowned name of Bhāratvarśa. Ṛṣabha parted with everything that he had and took to the life of a Śravaṇa. He went to Mount Kailāsa where he practiced penance as a naked Muni. He attained Omniscience and preached the religion of Ahiṁsā, love and truth. He had 84 Gaṇadharas or apostles who interpreted his sermons to the audience. Ṛṣabhasena, the younger brother of Bharata was the first to become the spiritual messenger of the Tīrthaṅkara. Somaprabha and Śreyāṅsa at whose place he accepted food after long fast, also became the apostles. His eldest daughter Brāhmī was the first to accept asceticism and become a nun. His second daughter Sundarī was the next to join the order of nuns. It may be noted that according to tradition, Ṛṣabhadeva is credited with the invention of a script to teach his daughters and that it is for that reason that the script came to be known as Brāhmī script.

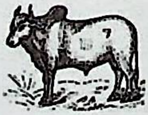
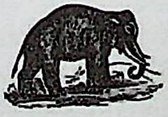
That Ṛṣabhadeva preached the gospel of Ahiṁsā is mentioned in the Viṣṇupurāṇas and Vāyupurāṇas, which only proves that the Tīrthaṅkara was respected even by the Hindus. After preaching his religion which came to be known as the religion of Jinas, he retired to Mount Kailāsa in the Himālayas and attained salvation or Nirvāṇa after destroying the aghātīya Karmas. He attained Nirvāṇa on the fourteenth day of the dark half of the month of Māgha.

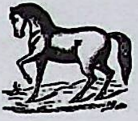
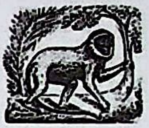
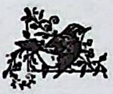
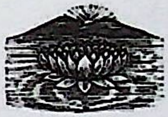
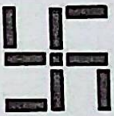
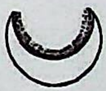
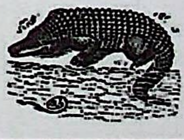
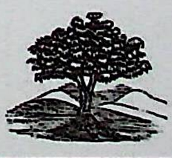
Reference has already been made to the finds during the excavations at Harappa and Mohenjo-Daro where nude images of ascetics in Kāyotsarga and seals with emblem of bull have been found. Scholars have deduced from the numerous finds that the Indus Valley Civilization was a pre-Āryan civilization with the Ahiṁsā cult. From the absence of any weapons of war amongst the finds, scholars have informed that there might not have been wars and that the State administration must have been founded on the principle of non-violence. It is a good augury that such archaeological discoveries and other evidences are gradually favoring the Jaina tradition of its antiquity.

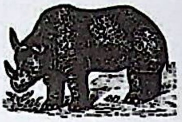
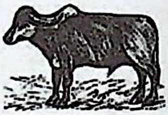
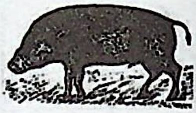
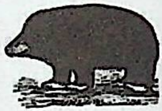
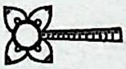
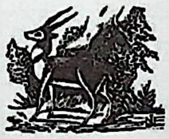
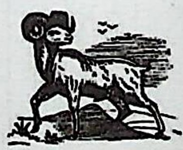
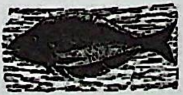
(Jaina Temples are dedicated to one or more Tīrthaṅkaras, where they are worshipped as ideals. Their idols placed in the sanctum sanctorum are most often depicted either in a standing pose - khadgasana or in a seated pose - padmasana. Since all idols of Tīrthaṅkaras, depicted in human form, look alike, it is customary to identify them with the help of their emblems.)

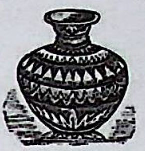
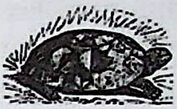
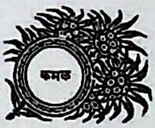
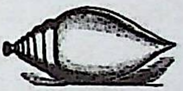
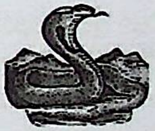
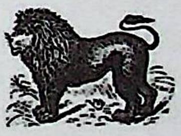


During the present cycle of time, there were twenty-four Tīrthaṅkaras whose names and some other details are as follows:

No.	Name	Father - Mother	Place of Birth	Emblem	
1.	Ṛṣabha / Ādinātha	Nābhirāja - Marudevi	Ayodhyā	Bull	
2.	Ajitanātha	Jitaśatru - Vijayādevi	Ayodhyā	Elephant	

3.	Saṁbhava-nātha	Jitāri - Senā	Srāvasti	Horse	
4.	Abhinandananathā	Saṁvara - Siddhārtha	Ayodhyā	Monkey	
5.	Sumatinathā	Meghaprabha Sumangalā (Mangala)	Ayodhyā	Curlew - Kraunca	
6.	Padmaprabha	Dharaṇa (Śridhara) - Susīmā	Kausāmbī	Red Lotus	
7.	Suparśva-nātha	Supratistha (Pratiṣṭha) - Prithivī	Kāśi	Svastika	
8.	Chandraprabha	Mahāsena - Lakṣmaṇā	Chandrapurī	Crescent	
9.	Puspadanta (Suvidhinathā)	Sugrīva (Supriya) - Rāmā	Kākandī	Crocodile (Makara)	
10.	Śītalanātha	Dṛḍharatha - Sunandā (Nandā)	Bhadrikāpurī (Bhadrilla)	Wishing Tree (Srivatsa)	

11.	Śreyāmśa-nātha	Viṣṇu - Viṣṇudri (Viṣṇā)	Simha puri	Rhino ceros	
12.	Vāsupūjya	Vāsupūjya - Vijayā (Jayā)	Champā puri	Buffalo	
13.	Vimalanātha	Kṛtavarman - Suramyā (Syamā)	Kāṃpilyā	Boar	
14.	Anantanātha	Siṃhasena - Sarvayasā	Ayodhyā	Bear (Falcon)	
15.	Dharmanātha	Bhānu - Suvratā	Ratna puri	Spike-headed Club (Vajradanda)	
16.	Śāntinātha	Viśvasena - Acirā	Hastinā pura	Deer	
17.	Kunthunātha	Surya (Sura) - Sridevi	Hastina pura	He-goat	
18.	Aranātha	Sudarśana - Mitrā- (Devi)	Hastinā pura	Fish	

19.	Malli-nātha	Kumbha - Rakṣitā (Prabha-vati)	Mithilā-puri (Mathura)	Water pot	
20.	Muni-suvrata	Sumitra - Padmā-vatī	Kuśāgra-nagara or Rāja-grhā	Tortoise	
21.	Nami-nātha	Vijaya - Vaprā (Viprā)	Mithilā-puri (Mathurā)	Blue Lotus	
22.	Nemi-nātha	Samudra-vijaya - Śivā-devi	Śauripura or Dvārakā	Conch	
23.	Parśvā-nathā	Aśvasena - Vāmā	Kāśi	Serpent	
24.	Mahāvīra or Vardha-māna	Siddhārtha - Priya - kārini (Triśalā)	Kuṇḍal pura	Lion	

Except Ṛṣabha, Vāsupūjya, Nemināthа and Mahāvīra, all the Tīrthaṅkaras attained Nirvāna on Mount Sammed (modern Parasnath), in Bihar while the aforesaid four attained Nirvāna on the Mount Kailāsa, Champāpuri, Mount Girnār and Pāvā-Puri respectively.

(Copied from the Table at the end of Chapter 1 of Outlines of Jainism by J. L. Jaini)

The details given in the Mahapurāṇas about their parentage, about the dreams that the mother of each had at about the time of conception (garbha-kalyāṇa), birth, (janma-kalyāṇa), ascension to the throne (kalyāṇa rājyārohaṇa), initiation (dīkṣa-kalyāṇa) and attainment of Nirvāṇa (Mokṣa-kalyāṇa) are full of details. The gods led by Indra attended and actively participated in each function. Each Tīrthaṅkara has a history of his previous births as man and beast until his last birth as a human being in which he attained Nirvāṇa and became a Jina. The first Tīrthaṅkara was a person of stupendous height and his life span extended over millions of years.

The dreams dreamt by the mother of each of the Tīrthaṅkaras must have been inserted in the Purāṇas to impress on the parents that they were to have a son who was destined to be a Jina and that austere life of purity and piety on their part was most essential. The worship and the celebrations on the five occasions called pañca-kalyāṇa pūjās were perhaps necessary to create an awakening amongst the public and to herald to the world the advent of a new teacher. The descriptions about the height and span of life were intended to impress on the followers the physical and spiritual zenith each Jina had reached; it is not unlikely that the poet who visualized in his mind the most astounding strength and prowess, attributed the same to each of the Jinas in his poetic descriptions and thus impressed on his readers their divine grandeur and luster all through their worldly existence. The bhavāvalī or the history of previous births and deaths is intended to emphasise the inexorable character of the law of karma operating in the life of every living being, however exalted might be the status he ultimately realized.

It is impossible to narrate the life-history of all the Tīrthaṅkaras. Besides, the historicity of many of them is still shrouded in mythology. It would be too dogmatic to think that the Tīrthaṅkaras were all mythological since the historicity of at least the last three of them is now recognised, even though some fifty years ago many scholars wrongly asserted that Mahāvīra was the founder of Jainism. I would therefore refer only to such of them as are considered to be of historical environments.

Muni-Suvrata:

Muni-Suvrata is the 20th Tīrthaṅkara who is said to have been born in the month of Vaiśākha, on the second day of the dark half of the month. He was born at Rājagrha or Kuśāgranagara. His father was Sumitrarāja while Padmāvatī was the name of his mother. His emblem was Tortoise. He attained salvation on the mount Pārasanāth on the 12th day of the dark half of the month of Phālguṇa. Dr. Kamta Prasad has referred to the mention of Kūrma-Rṣi in the Rigveda (2-3-27-32) as also to his teachings which it is possible to identify with this Tīrthaṅkara. He also refers to Kūrma Purāṇas. There is no other evidence.[2]

Ariśtanemi or Neminātha

Ariśtanemi has been mentioned in the Ṛgveda as already referred to. He was born at Mathurā on the second day of the bright half of the month of Śrāvāna. His father was Samudravijaya while his mother was Śivādevi. Vasudeva, the father of Ṣri Kṛṣṇa was the younger brother of Samudravijaya. They belonged to Yādava Kshatriya clan. According to Jaina Purāṇas, king Ugrasena had a daughter by name Rājamati. It had been settled that Neminātha should marry Rājamati. So while he was proceeding in procession to the house of his father-in-law, he heard the groaning of some animals and saw some of them tied to pillars. When he questioned others, he was told that the animals were intended to be killed for food to some of the guests attending the marriage. His heart melted with pity and he drove back his chariot. He renounced the world and took to asceticism in spite of the entreaties of Sri Kṛṣṇā and other relatives. When Rājamati came to know of the turn of events, she too abandoned her royal life and became a nun. He preached the religion of compassion, self-control and renunciation in the kingdoms of Magadha, Pallava etc., before he retired to Girnār where he attained Nirvāṇa after severe penance.

Reference has already been made to the mention of the name of Ariśtanemi in the Vedas and to the opinion of Dr. Radhakrishnan who does not doubt the historicity of this Tīrthaṅkara. Dr. Prananath, whose reading of a copper-plate grant by the Babylonian King Nebuchadnezzar I of 1140 B. C. has been published, has stated that the King had come to mount Revata to pay his homage to Lord Neminātha.[3] Dr. Fuehrer has declared on the basis of his studies on the archaeological discoveries at Mathura that Neminātha was a historical personage.[4] Dr. Kamta Prasad mentions that some inscriptions of Indo-Scythian period make express reference to this Tīrthaṅkara.[5] It is stated in the Ādi Parva of the Mahābhārata that the Epic War took place at the advent of Kali-era which is said to have commenced 3101 years B. C. Neminātha was a cousin and a contemporary of Shri Kṛṣṇā, though he did not participate in the War like the latter. The Jaina Purāṇas assign 2750 years before the birth of Pārśva as the year of his attainment of Nirvāṇa. This calculation almost tallies with the calculations made on the basis of Mahābhārata War. Until further evidence of unimpeachable character becomes available, it may not be erroneous to accept these dates to uphold the historicity of Lord Neminātha. In this connection, quite noteworthy is a paper 'Before Mahāvīra' by Dr. R. Williams published in the Journal of the Royal Asiatic Society (April 1966). In his opinion, 'Nemi emerges from the background of the traditional hagiography, with a profile at least as clear as that of Pārśva.'

Pārśvanātha

He was followed by Lord Pārśvanātha who is the twenty-third Tīrthaṅkara. He was born at Varanasi. His father Viśvasenā was then ruling over Kāśi which was his kingdom. His mother's name was Brāhmī. He was born on the 11th day of the dark half of the month Pouṣa in the year 1039 B. C. According to tradition his birth took place 2,750 years after

Lord Nemināthа had attained Nirvāṇa. He belonged to Ugra Vaṁśa and Kāśyapa-gotra. His royal emblem was a hooded cobra. He was a great reformer and a stately personality. Even from his boyhood he was full of compassion.

It is usual to associate every great personality with some incidents that speak of his heroic power or divine nature.

It is said that when once the prince was walking in a forest, he saw an ascetic who was no other than Mahīpāla, his maternal grandfather. Mahīpāla had renounced the world on the death of his queen and gone to a forest to practise penance. He was then practising austere penance by being surrounded by five fires. Pārśva was hurt. Then Mahīpāla started cutting a tree for fuel to feed the fires around him. Prince Pārśvanātha understood by his mental powers that there were two living serpents in that branch of the tree which he was cutting. Thereupon, he advised the ascetic not to cut the tree as there were a male and a female serpents in it and that austerities of the type he was practising were not conducive to spiritual elevation. The ascetic did not heed his advice and went on thoughtlessly cutting the tree. To his great dismay, he saw two serpents emerging from the branch of the tree he had cut. The serpents were reeling with pain and were actually dying. Prince Pārśvanātha took pity on them and out of affection for them, repeated loudly the Pañca-Namokāramantra before them. The snakes died while hearing the holy Mantra and were born in the Nāgaloka as Dharaṇendra and his queen Padmāvatī. It may be mentioned that in most of the Jaina temples where there is the image of Lord Pārśvanātha as the presiding god, there are images of these two Yakṣa and Yakṣiṇi.

When the prince attained thirty years of his age he heard that King Devasena of Sāketapura was celebrating the pañcakalyāṇa pūjās of Lord Ṛṣabhadeva. He went there and came to know how the Lord had renounced the world. He felt that life was transitory and that there was himsā (injury) in the name of religion. He decided to renounce the world much to the grief of his parents. He advised them about the ills of life and the greatness of true asceticism.

He went to a forest. On going there, he removed all his ornaments and clothes. He removed his hair with his own hands and started observing all the rules of conduct of a Śravaṇa. He observed fasts and penance. He acquired the manaḥparyāya Jñāna or the knowledge of reading the thoughts of others. He radiated all affection and purity. It is said that when he was deeply engrossed in his meditation, Śambaradeva who was no other than Mahīpāla in his next birth, started pouring heavy rains and trying to cause all sorts of pain. The two Nāgas-Dharaṇendra and Padmāvatī came to know it and spread their hoods on the Lord who was undisturbed by what was taking place. It is worthwhile to mention that the image of Lord Pārśvanātha has the hood of a cobra spread over his head like an umbrella. Cobra is his emblem.

Pārśvanātha continued his penances undisturbed and in full control of himself. At last, when he became absorbed in Śukla dhyāna (lustrous meditation), he obtained Omniscience on the fourth day in the dark half of the month of Caitra. He then started preaching the gospel of Jina and called upon all people to observe the vows of Ahiṁsā, Truth, Non-stealing and Non possessiveness or aparigraha. He went to different places in the country like Kaśi, Kosala, Magadha, Kalinga and Pañcala etc. After preaching till he attained 60 years and 9 months of his age, he proceeded towards the Sammedagiri and became engrossed in meditation. When he had reached 100 years of age, he attained Nirvāṇa on the seventh day of the bright half of the month of Sravana in the year 939 B. C. The Sammedagiri which had been hallowed by the attainment of Nirvāṇa by 19 Tīrthaṅkaras earlier came to be named after him as Pārśvanātha Hill which is regarded today as the holiest place of pilgrimage for Jainas.

The historicity of Lord Pārśvanātha is no longer in dispute as stated by Dr. Jacobi. The scenes of his life are found sculptured in the caves of Khandagiri and Udayagiri in Orissa. They belong to the second century B. C. The inscription of Indo-Scythian period found at Mathura also establishes his antiquity.[6] Dr. Zimmer has observed: 'More striking still are those Jaina images of Parswanātha that represent him with two serpents sprouting from his shoulders; these point to a connection of some kind with ancient Mesopotamian art, and suggest something of that great antiquity of the symbols incorporated in the Jaina cult.'[7]

The religion preached by Pārśvanātha was more comprehensive than the one preached by his predecessors. It appears from the conversation between Keśi, the follower of Pārśva and Gautama the follower of Vardhamāna as recorded in the Uttarādhyāyana Sūtra that the three Jewels, viz, Right Faith, Right Knowledge and Right Conduct had already been part of the Jaina religion. Pārśva preached only the four anuvratas as mentioned above thinking that aparigrapha included celibacy also. Pārśva permitted the monks the use of an under and an upper garment. The explanation by Gautama is that the Tīrthaṅkara fixed what is necessary for carrying out the rules of the Dharma.[8] It appears that the question of garment was not regarded as of much consequence since what was important was internal purity. It is recognised that the earlier Tīrthaṅkaras had preached sāmāyika (introspection) and saṁyama (self-restraint). Pratikramaṇa or repentance was prescribed for all breaches of rules or vows committed by a Śramaṇa. Besides Pārśva opened the minds of people to the futility of wrong practices and rituals for spiritual elevation and emphasised the need of perfect faith, knowledge and conduct for self-realization.

Lord Mahāvīra

Mahāvīra is the last of the twenty-four Tīrthaṅkaras. It is now undisputed that he is not the founder of Jainism.

Mahāvīra was born on the 13th day of the bright half of the month of Caitra in the year 599 B. C. His father was

Siddhartha, King of the Kundalapur of the Jñātṛ clan in Vaishali. His mother was Triśala, the daughter of Chetaka, a King of the Licchavi clan. She had another name Priyākariṇi. There is another tradition which regards her as the sister of Chetāka. The parents were the followers of the tradition of Lord Pārśvanātha. The child was first named Vīra, but since his birth, as the kingdom began to attain greater prosperity, be was called Vardhamāna. In some religious texts, he is called Jñātṛputra. In the Buddhistic literature he is called Nātaputta. According to tradition, he had been gifted at birth with matijñāna (perceptional knowledge), Śruta-jñāna (knowledge of the sacred lore) and manaḥ-paryāya jñāna (clairvoyance). He was thus born with all the intellectual and spiritual gifts which marked him out as a great religious teacher. He was educated as a prince. He possessed a gifted personality and a brilliant intellect. It is said that two sages Vijaya and Sanjaya who had heard about him, entertained doubts about his greatness. So they went to see him; but when they saw him actually, all their doubts were dispelled. They therefore called him Sanmati. Although he was born in a royal family, be had hardly any love of power or wealth. He perceived that every living being had a soul with the same potentialities of greatness as his own; his conduct towards every living creature was full of compassion and love. The material comforts had no attraction for him. Self-restraint was a way of life for him. He was sweet-tempered and bore no ill-will towards anybody.

A couple of stories built around him are very popular and may therefore be briefly referred to. One is that while he was in the palace, he saw people running about helter-skelter in fear. When he came out, he saw the royal elephant running madly frightening the citizens. He ran out at once, caught hold of the elephant by its trunk and pacified it in no time. His marvelous courage and self-control were subjects of high admiration by the citizens. Similarly when he was playing in a garden with his friends, the latter were frightened by the

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approach of a terrifying cobra. While others tried to run away, the prince stood calm and when the cobra came near him, he caught hold of it and danced on its hood much to the amazement of his friends. Such a story is told about Sri Kṛṣṇa also. It is said that it was on account of his brave acts like these that he was called Mahāvīra or Great Hero.

Mahāvīra thus grew up with all accomplishments and courage into a handsome youth. When he was about twenty-eight years old, his parents naturally thought of his marriage. On this point, there is a difference of view between the Digambara and the Śvetambara traditions. The former maintains that Mahāvīra declined to marry as he was always spiritually inclined and regarded marriage as a hindrance to spiritual progress. The Śvetambara version of his life-history is that he was married to Princess Yaśoda of Kalinga and had a daughter who was later married to Jamāli; the latter was his disciple for sometime but parted company later.

According to both the traditions, Mahāvīra took the vow of monk when he was thirty years old by which time his parents had died. He distributed his wealth in charity. He moved to forest where he cast off his clothes and pulled out his hair with his own hands. He spent most of his time in penance in caves and forests, on hills and mountain peaks. He often suffered at the hands of cow-herds and other ignorant people, all kinds of privations and ill-treatment. It is said that when he was once engrossed in penance, a farmer asked him to look after his cattle and went away to his village for food. On his return, he found his cattle missing. He held the saint responsible for the disappearance of his cattle. He beat him but when he found him unmoved and smiling, he realised his folly and begged for pardon. He would observe fasts for days together as he used to get engrossed in deep meditations. He had acquired full control over his body, mind and speech as he bad set upon self-purification, which is a necessary pre-requisite for liberation of the self from the body. He was unmindful of social status and ignored the distinction between the high and the low. Once he accepted food from a girl by name Candanā who was a slave in the house of a rich man by name Vṛṣabhadatta but was pure in heart and conduct. He did this when numerous rich house-holders were eagerly waiting to offer him food. Thus he tried by example to abolish distinctions based on birth and status.

He spent twelve years of his life in observing austerities and long spells of deep meditations. He went to Jṛmbhikāgrāma or modern Jhiria in Bihar and took his seat under a sāl tree on the bank of the river Rijukula. He became engrossed in Śukladhyāna or lustrous meditation and destroyed the four destructive Karmas: Darśanāvaraṇiya, Jñānāvaraṇiya, Mohanīya and Antarāya. He attained Kevala-jñāna or Omniscience. It was the 10th day of the bright half of Vaiśākha when he attained supreme knowledge and intuition.

When the Venerable Ascetic Mahāvīra had become a Jina and Arhat, he was a Kevalin, omniscient and comprehending all objects; he knew and saw all conditions of the world, of gods, men and demons: whence they come, whither they go, whether they are born as men or animals or become gods or hell-beings, the ideas, the thoughts of their minds, the food, doings, desires, the open and secret deeds of all the living beings in the whole world; he, the Arhat, for whom there is no secret, knew and saw all conditions of all living beings in the world, what they thought, spoke, or did any moment.

On coming to know that the Lord had obtained Omniscience, large number of people collected to worship the Arhat. Amongst them was one Indrabhūti Gautama, a reputed scholar in Vedic lore. The first sermon was delivered on the Vipulācala hill near Rājagṛha. The Śvetāmbara version is that it was delivered near Pāvānagar where they have built a temple. On hearing the first Sermon, Indrabhūti Gautama had his doubts dispelled and got new enlightenment. He and his followers including his brothers Agnibhūti and Vayubhūti sought for initiation into the order of Śramaṇas and were so initiated. Indrabhūti Gautama became the first Gaṇadhara or (apostle) the interpreter of the sermons. This event was a great revolution in the spiritual thinking in Magadha.

Mahāvīra started preaching the principles of Ahiṁsā and Truth, of self-control, self-reverence and self-knowledge as leading man to salvation. He preached what he had realised during the period of twelve years when he had turned his vision inwards by penances and austerities. There used to be large gatherings of people, irrespective of caste and creed, to hear his sermons. According to Jaina traditions, such assemblies where he held his sermons are known as Samavasaraṇa or a refuge of equality and equanimity, for all. He spent his rainy seasons in many places including Vaiśāli, Rājagṛha, Nālandā, Mithilā and Śrāvasti. Thousands of people who had thirst for spiritual knowledge used to gather at the feet of the Lord. He spent his rainy season at Pāvāpuri where on the 15th day of the dark fortnight he breathed his last when he was sitting absorbed in penance early before dawn. He annihilated his aghātīya Karmas and attained Nirvāṇa in the morning of the Amāvāsyā day, in the month of Asvija in 527 B. C. freeing himself from the ties of birth, old-age and death. He became fully liberated and became a mukta. The Kings of Kaśi, Kośala and Vaiśali celebrated the event with illuminations on the first new moon day and said: 'Since the light of intelligence is gone, let us take an illumination of material matter'.[10] Even to this day, the day is observed as a festival day, a day of Illumination, Dīpāvali.

The religion preached by Lord Mahāvīra is not a new religion; it is the religion of the Jinas who had gone before him and popularised the basic principles of the greatness of Self. The two basic principles of the Universe are Jīva and Ajīva. They are connected with each other from the beginning. It is the activities of the mind, speech and body that are responsible for entanglement of the Soul with Karma which it is possible to prevent and eradicate by austerities, observance of the principles of religion and by meditation. Man is the architect of his own destiny. The goal of his life is attainment of infinite Faith, knowledge and bliss so as to be free from the fetters of the Karmas. The principles of Ahiṁsā (Love) and Satya (Truth) have guided the destinies of our country and of other countries that have abided by them. Mahatma Gandhi used them as his armor in our country's struggle for freedom and proved that they are not weapons of the weak but of the brave.

Mahāvīra delivered his sermons in the language of the people, viz., Ardhamāgadhi. His disciples have collected his teachings under twelve titles called the Dvādasāngas or the Twelve Scriptures. His message is not one of 'empty heart'. He emphasised that life had a meaning and could be purposeful only if one lived it with an awareness of its sacred goal. It is a message of hope for a life of piety and love.

Mahavīra preached celibacy (brahmacarya) as a separate vow so as to make the total number of vows five: viz. Ahiṁsā, Satya, Acaurya, Brahmacarya and Aparigraha. He also constituted the community into a Sangha consisting of the Munis (Monks), Arjikās (Nuns), Srāvakas (male house-holders) and Sravikas (female house-holders). For the first two classes, he prescribed the five vows as Mahāvratas or the big vows while the same were termed Aṇuvratas or small vows for the laymen and lay women. The big vows implied that the votary was to observe them with greater rigor and minuteness, exercising greater care and meticulousness in the observance of each vow in all aspects. He evolved eleven stages (pratimās) amongst the lay men and lay women commencing from the cultivation of Right Faith till the final stage of having the minimum clothing. He also emphasised that for averting the effects of transgressions, sincere repentances for every lapse was efficacious. He preached that austerities and regular observance of vows were essential for preventing the influx of fresh karmas.

Gaṇadharas (Apostles)

Before closing this topic, reference must be made to the Gaṇadharas who interpreted the principles of Bhagavān

Mahāvīra after he had started preaching his gospel on attaining omniscience. The first scholar to do this work was Indrabhūti Gautama. He was a Brahmin well-versed in Vedic-lore. He entertained some doubts about the interpretation of some metaphysical principles. On hearing of the Omniscient Lord, he went to him to know what was meant by the six dravyas, the five astikāyas and the seven principles etc. He was fully satisfied with the interpretation of those principles by the Tīrthaṅkara. Mahāvīra preached what life was, what the meaning of Karma was and how Karma was responsible for different births and rebirths. Indrabhūti felt enlightened and became a convert along with his five hundred disciples to the religion of Śramaṇa. After this, the two brothers of Indrabhūti too, viz., Agnibhūti and Vayubhūti, who were also erudite scholars of Vedic faith, had their doubts clarified.

Besides these three brothers, there were eight other Brahmin and Kṣatriya scholars who were similarly attracted by the preaching of Mahāvīra and they too became converts to his faith along with their disciples. They are: Sudharma, Mauryaputra, Maundrya, Putra, Maitreya, Akampana, Acelaka and Prabhava.

Of these Gaṇadharas, Indrabhūti Gautama was the wisest and possessed sound powers of exposition. He therefore, became the first Ganadhara who not only interpreted the sermons of Mahāvīra but also reduced them to writing.

The Great Teacher went about from place to place preaching to all people irrespective of caste and creed the principles of the five vows, of the path of salvation and of self-control and self-knowledge. Many great rulers of the time like Śreṇika and Ajātaśatru of Magadha, Chetaka of Vaiśāli, Prasenajit of Śrāvasti, flocked to hear his sermons and became his followers.

Of the eleven Gaṇadharas, only two, Gautama and Sudharma, survived Mahāvīra while the rest of them adopted the vow of Sallekhanā at different times at Rājagṛha and attained salvation.

After the Nirvāṇa of Mahāvīra, Indrabhuti Gautama lived for about 12 years and attained omniscience. Sudharma then assumed the spiritual leadership and he too attained omniscience. He was followed by Jambūsvami who was the last to attain omniscience.

After Jambūsvami had attained salvation in 403 B.C., Prabhava continued the leadership of Jaina thought and died in 397 B. C. It was during his time that the two sects of Osvāla Jaina and Śrīmala Jaina arose.[11] It may be noted that upto Jambūsvami, there is unanimity between Digambara and Śvetāmbara traditions. Thereafter, the Śvetāmbara tradition gives the names of Prabhava, Svayambhava, Sambhūtivijaya and Bhadrabāhu while the Digambara tradition mentions the names of Viṣṇu, Nandi, Aparājita, Govardhana and Bhadrabāhu. These are called the Śruta-kevalins who did not attain omniscience, like their three predecessors.[12]

It is an outstanding event of history that it was this Bhadrabāhu who was the Guru of Chandragupta of the Maurya dynasty who migrated to the South along with his 12,000 disciples as he sensed a famine of terrible severity. Chandragupta also accompanied his Guru and the inscriptions at Śravanabeḷagoḷa and elsewhere bear ample testimony to this great event in the spread of Jainism in Southern parts of India. Chandragupta became a Jaina ascetic after abdicating his throne in 297 B. C. and died twelve years later at Śravanabeḷagoḷa after adopting the vow of Sallekhanā.[13]

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CHAPTER 3

AFTER MAHĀVĪRA AND THE SCHISM

It is immensely difficult to be the torchbearer of a great Master. Mention has already been made that Indrabhūti Gautama was initiated into the Order of Śravaṇas along with his two brothers and that Gautama became the first Gaṇadharas or the Apostle. Of the eleven Gaṇadharas or apostles, Indrabhūti and Sudharma were the only persons to survive their Master. Mahāvīra was the head of an excellent community of 14,000 monks; 36,000 nuns, 1,59,000 male lay-votaries and 31,800 female lay-votaries.[1] Indrabhūti attained liberation 12 years after his Master had attained Nirvana. Sudharma followed him eight years later. Jambūsvāmi was the disciple of Sudharman and he attained Nirvāna 64 years after the Nirvāna of Mahāvīra.

Bhadrabāhu and Śilabhadra were contemporaries in the sixth generation after Sudharman had attained liberation. It is natural that there should be differences between the groups of followers about the tenets preached by the Tīrthaṅkaras. Even during the life time of Mahāvīra, Makkhali Gośāla and Jamāli had differences with their Master and broke away from him. The former started his own sect of Ājīvikas while the latter founded a sect known as Bahurata.

It appears from the Buddhistic literature that there used to be quarrels amongst the monks who were followers of Mahāvīra . From the accounts given in the Dighanikāya, it appears that the quarrels relate to the correctness or superiority of knowledge of the tenets as propounded by Mahāvīra . Sometimes, there used to be serious exchanges of words; assaults were not unusual.

It is very difficult to say that these quarrels gave rise to the new sects. It appears that even during the time of Parśva, there used to be some monks who wore short loin clothes but they had no differences either with their Master or with his successor. There are, however, differing accounts of the birth of new schisms. There are some legends also.

The migration of Bhadrabāhu along with a body of 12000 monks to the South sometime between 296 or 298 B.C., is a landmark in the history of Jainism. The first inscription of 600 A. D. at Śravaṇabeḷagoḷa in Karnataka refers to this event and the relevant part may be quoted here: 'Now indeed, after the Sun, Mahāvīra who had risen to elevate the whole world and who had shone with a thousand brilliant rays, his virtues which caused the blooming of the lotuses, the blessed people, nourished the lake of the supreme Jaina doctrine which was an abode of pre-eminent virtues had completely set, Bhadrabāhu svāmi, of lineage rendered illustrious by a succession of great men who came in regular descent from the venerable supreme Ṛṣi Gautama-gaṇadhara, his immediate disciple Lohācārya, Jambu, Viṣṇudeva. Aparājita, Govardhana, Bhadrabāhu, Viśākha, Proṣṭhila, Kṛttikārya, Jayanāma, Siddhārtha, Dhṛtiṣeṇa, Buddhila and other teachers, who was acquainted with the true nature of the eight-fold great omen and foretold in Ujjayani a calamity lasting for a period of twelve years, the entire Sangha (or the community) set out from the North to the South and reached by degrees a country with many hundreds of villages and filled with happy people ...'[2] According to the tradition, Chandragupta Maurya who was Emperor abdicated his throne and accompanied the Śrutakevalin. Two inscriptions (Nos. 17 and 18 on the Chandragiri Hill and two others found near Śrīrangapattaṇam mention Bhadrabāhu and Chandragupta as two ascetics. That the two came together to Śravaṇabeḷagoḷa is confirmed by a Kannada work

'Munivaṁśābhyudaya' by a poet called Cidānandakavi who wrote his work in 1680 A. D.

The historicity of this event has been doubted by some scholars. R. Narasimhacharya has referred to Dr. Lumen as saying that the migration to the South is 'the initial fact of the Digamber tradition'. Dr Hornell after a critical examination of the Jaina paṭṭavālis or the lists of succession of Gurus, says:

'Before Bhadrabāhu, the Jain community was undivided; with him, the Digambaras separated from the Śvetāmbaras .... The Digambara separation originally took place as a result of the migration southwards under Bhadrabāhu in consequence of a severe famine in Bihar, the original home of the undivided Jaina community.'[3] R. Narasimhacharya opines that the Jaina tradition may be accepted as a working hypothesis until the contrary is proved by future research.[4] S. R. Sharma has stated that 'the conclusion of the late Dr. V. A. Smith, regarding the possibility of the persistent tradition about Chandragupta Maurya having accompanied Bhadrabāhu (the last of the Jaina Śrutakevalin) to Mysore and died there by Sallekhanā may be accepted without more ado.' Recent researches have not brought out to light any contrary evidence.

The Śvetāmbaras tradition has two versions about the division of the community: (1) Bhadrabāhu went to Nepal and remained there engaged in meditation. During his absence, Śthulabhadra called an assembly of all followers and the canonical texts of the twelve Angas. The Digambaras did not accept the authenticity of the scriptures, as they believed that the original texts were lost long ago. So there was a division in the community. (2) There was a monk by name Śivabhūti. Prior to his initiation, he was in the service of a king. When he accepted asceticism, the King gave some beautiful clothes including a blanket. Śivabhūti's Guru asked him to throw away those clothes as their possession would involve attachment to property. Śivabhūti declined to do so. Then the Guru himself tore those clothes. Śivabhūti got angry, separated from his master and started a new sect of the Śvetāmbaras.

None of these two versions has any historical support. It appears to me that the divisions in the community must have been gradual and must have assumed a definite shape at some period. After the departure of Bhadrabāhu Śrutakevalin to the South, Śthulabhadra and his disciples remained in the North. There is little doubt that there were Digambaras in the North at the time of the invasion of India by Alexander (327-326 B.C.) as the Greek historians have referred to them as gymnosophists, that is, naked Philosophers. There appear to have been some monks during the time of Parśva who wore a loin cloth. Mahāvīra himself adhered to the cult of nudity. Hence the practice of wearing a loin cloth did not assume any importance in his time. P. Bechardas, a Śvetāmbara Pandit expresses the view that it was only after the Nīrvāna of Jambūsvāmi that laxity in conduct must have started, departing from the rigorous rules laid down by Mahāvīra and that the poison tree of division seems to have started growing.

The monks started using white clothes for covering part of their bodies and possessing some wooden pots. The practice of adorning the idols of Tīrthaṅkaras with gold and diamond ornaments and silk cloth came into vogue. S. Gopalan holds the view that the division became permanent in 83 A.D. Hermann Jacobi opines that the sect of Ardhaphalakas developed in 80 A.D. into the Śvetāmbarasect and observes: 'It is possible that the separation of the Jaina church took place gradually, an individual development going on in both the groups living at a great distance from one another, and that they became aware of their mutual difference about the end of the 1st century A.D. But the difference is small in their articles of faith.'[7] J. L. Jaini holds similar views: The division of the Jaina community into two sects of Śvetāmbaras, 'white-robed' and Dighmbaras, 'sky-robed', i.e. naked, took place according to their concurrent testimony, 609 years after Mahāvīra , i.e. about 80 A. D. But in germ it existed as early as the time of the First Council.[8]

A. L. Basham is quite positive in his views: 'Out of this migration arose the great schism of Jainism, on a point of monastic discipline. Bhadrabāhu, the elder of the community, who had led the emigrants, had insisted on the retention of the rule of nudity, which Mahāvīra had established. Sthūlabhadra, the leader of the monks who had remained in the North, allowed his followers to wear white garments, owing to the hardships and confusions of the famine. Hence arose the two sects of Jainas, the Digambaras ('space-clad' or naked), and the Śvetāmbaras ('White-clad'). The schism did not become final until the 1st Century A. D.'[9] Mrs. Stevenson also says the division became final in A. D. 79 or 82.[10]

Though there never were any fundamental doctrinal differences between the two sects, the division continues to this day. The minor differences between the two sects are: (1) The Śvetāmbaramonks wear white clothes and their idols are decorated with gold and diamond ornaments, with glass eyes and silk jackets. The Digambara monks of the ideal type are naked as also their idols of Tīrthaṅkaras. (2) Digambaras hold that on account of their physical conditions and social disabilities, women as women cannot attain liberation. The Śvetāmbaras hold the contrary view. (3) It has already been noted that according to the Digambara tradition Mahāvīra was unmarried while Śvetāmbaras hold that he was married and had a daughter. (4) The Śvetāmbaras believe in the validity and sacredness of canonical literature that is the twelve Angas and Sūtras as they exist now while Digambaras hold that the original and genuine texts were lost long ago. (5) The Śvetāmbaras hold the view that the Omniscient or the liberated Kevalins took food while the Digambaras do not support it. (6) The Śvetāmbaras hold that seventeenth Tīrthaṅkaras Mallinātha was a female by name Malli while the Digambaras hold that he was male. (7) The Śvetāmbaramonks collect their food from different houses while the Digambara monks take food standing in one house only where their preconceived idea (saṇkalpa) is fulfilled

Digambaras

The ideal ascetics of this sect are naked. They possess a small bunch of peacock feathers (piccha) for the purpose of delicately moving aside living insects etc., if there be any before sitting on a ground or a plank. They also carry a kamaṇḍalu or a kind of wooden pot for water which they carry when they go out to answer the calls of nature. They take food only once by the use of their palms joined together to serve as a plate. Though it had been enjoined that they should stay in gardens and uninhabited house, they have started staying in villages and towns. Guṇabhadra has expressed his displeasure in regard to this change of life. This laxity seems to have continued until some monks started living in temples. This did not develop into a regular practice as in the case of Śvetāmbaras.

Even amongst the Digambaras, some groups or Sanghas seem to have developed. Mūla Sangha seems to have been popular as it is mentioned in some of the inscriptions at Śravaṇabeḷagoḷa. During the time of Indranandi, Sanghas like Vīra, Apārajita Sena, Bhadra Simha, Candra etc. seem to have come into existence in course of time. They received recognition at the time of Arhadbali. In Vikrama Saṁvat 753 Kumar Sena Muni established the Kāstha Sangha. They started using a bunch (piccha) of hair of cattle-tail instead of feathers of peacocks. They used to initiate women as nuns and administer the oath of celibacy to them. Two hundred years later, a Sangha known as Mathurāsangha came to be founded in Mathura. The monks of this Sangha dispensed with piccha altogether. One Vajrasūri seems to have started a Sangha by name Drāvida-sangha. Though there was laxity in their conduct, they used to have temples repaired and receive gifts of lands etc. for the use of temples.

Sub-sects amongst Digambaras

There are three sub-sects amongst the Digambaras. viz. (1) Terāhapantha (2) Bīsapantha and (3) Tārāṇapantha. There are also some minor sects in South India like Pānchamas, Caturtha, Bogāra, Setavāl etc. but they seem to have originated on the basis of occupations; they are not mentioned in any of the books or other records of historical value.

i) Terāhapantha

The heads of Jaina Maṭhas were called Bhaṭṭāraka. They possessed property and other paraphernalia incidental to their office. A section of the community seems to have taken objection to their way of life and stopped respecting them or saluting them. One Banārasīdasa, a resident of Agra seems to have headed this opposition sometime in the 18th century. The group came to be known as Terāhapanthi. The followers do not respect the Bhaṭṭārakas. They are opposed to decorating the idols. They prohibit the use of flowers and saffron in the worship. This group spread to all parts of India.

ii) Bīsapantha

The supporters of the Bhaṭṭārakas styled themselves as Bīsapanthis. They follow the customary practices of worship of naked idols. They use flowers and scented agarbattis (incense sticks) at the time of worship and make offerings of fruits etc.

These groups continued to live in peace and luckily there have been no quarrels between them. They accept the scriptures of Digambaras.

iii) Tāranapantha

One person by name Tāranataranasvāmi who died in Malhargadha in the former princely state of Gwalior in 1515 A. D. was the originator of this creed. The place of his Samadhi is regarded as a place of pilgrimage by his followers. They prohibit idol worship. They build temples but keep sacred books for worship. They do not offer articles like fruits and flowers at the time of worship. Besides the books sacred to the Digambaras, they also worship the books written by their Ācāryas. Their population is mostly confined to Madhya Pradesh.

Sub-sects among Śvetāmbaras

There are three sub-sects among the Śvetāmbaras; Mūrtipūjaka, Sthānakavāsi and Terāpanthi. Reference has already been made about the features of Śvetāmbara monks. Apart from wearing white clothes, they worship idols bedecked with ornaments, costly silks and diamonds. The monks began to reside in temples and began to make accumulations of money etc. They eat food and delicacies brought by women and make use of scents, dhūpa etc. for worship. They sing and make predictions on astrological data. There are many gachhā among them like Upakeśagachha, Kharatara, Tapāgaccha etc.

Caitya- vāsi (Temple Residents)

Even though there are differences of opinions about the precise data of the origin of this sub-sect, it appears to have originated in the beginning of the 4th Century A. D. Kalyānavijayaji takes the view that it might have originated before 355 A. D. The followers of this sect gave up the idea of residing in vihāras or rest-houses and started residing in temples with the growth of laxity in behavior. Their number increased in course of time. They maintain that it is proper for the ascetics to reside in temples during the present times. Haribhadrasūri has criticised this practice and has protested against their use of scents, flowers and fruits, taking food twice or thrice, taking bath using oils, purchase children to make them disciples, resort to practice of mantras and tantras and prevent people going to ascetics who behave in accordance with the scriptures.[12] They have been subjected to criticism by Jinavallabha, Jinadatta and other later ascetics. In about 745 A. D. or so, the king of Anahilapura by name Chāvada issued an order at the instance of Sīlagunasūri prohibiting the entry into town of ascetics other than Caityavāsis. This order was got changed in about 1013 A. D. after Jineśvarsūri and Buddhisāgara-sūri defeated the ascetics of this school in the Darbar of king Dunabhadeva in the discussions on the sanction of the Sacred Books for the different schools. Thereafter, the Caityavāsis decreased in strength and those who style themselves as 'Yati' or 'Sripūjya' amongst the Śvetāmbaras belong to that School. Those who style themselves as 'Saṃvegi' are the followers of forest-dwelling ascetics.

Sthānakavāsi

This sect was founded by Lomkāshāha who was born in about 1415 A. D. in a village by name Arahatawada of the former Sirohi State, now in Gujarat. He was born in an Oswal family. At the age of twenty five, he went to Ahmedabad where Mohamed Shah was ruling. He became acquainted with Lomkāshāha during certain transactions of sale of diamond. Mohmed Shah became very pleased with Lomkāshāha due to skill shown by him and appointed him as the custodian of the iron safe where he had kept all his ornaments. When Mohmed Shah died due to poisoning he became very unhappy and left his service. He was employed by a Muni by name Jñanāśri, being pleased with his handwriting to copy the scriptures. He copied a number of scriptures and while doing so, he used to keep one copy for himself. In course of time, he found that the type of idol-worship which was then in vogue had not the sanction of scriptures. So he undertook to reform the Jaina religion and those who crowded at Ahmedabad to hear his preachings were greatly influenced by him and requested him to accept them as his followers. Lomkāshāhā declined on the ground that he was still a house-holder. Jñanāśri Muni initiated him into asceticism and hence was born the Lomkāgacchā. There is however another version that Lomkāshāhā left the service of the Shah when he was overcome with pain and pity on seeing a Muslim engaged in hunting.[14] The followers of this school of thought came to be known as Ḍhunḍhiyas, also called Sthānakavāsis because they carry on their religious duties in Sthānaks which are like prayer halls. The followers of the school are largely to be found in Gujarat, Marwar, Kathiawar etc. They regard themselves as part of the Śvetāmbarasect.

There are however, differences between the Sthānakavāsis and the Śvetāmbaras in the observance of religious practices. The Sthānakavāsis do not build temples, do not believe in the worship of idols and do not have faith in places of pilgrimage. They tie a piece of white cloth to their mouth. Like Lomkāshāhā, they admit the authenticity of only 31 of the scriptures. In about the 18th century Satyavijaya Muni advised the Śvetāmbaras to wear yellow clothes to distinguish them from the Sthānakavāsis and that practice is still in vogue to this day.

Non-idolatory-Terāhapanthis

This sub-sect was established in Marwar by one Acārya Bhikshu or Bhikamarṣi. He was born in about 1860 A.D. in Kantalia, then in Jodhapur State but now in Rajasthan, and was initiated as a monk in 1885 A. D. (Saṁvat 1803). He founded this sect on the plea that though Ahiṁsā was foundation of religion, we were resorting to Himsā in our daily affairs and that we were practicing irreligion in place of religion. The head of the Munis is respected by all the members of the Sangha who carry out his directions in their daily life. They have to salute him everyday according to usual practice. Though there are followers of this sect in Calcutta and other towns, they are to be found in big numbers in the western part of India.

Yāpaniya Sangha

Besides the Digambaras and Śvetāmbaras, there was an ancient Sangha called the Yāpaniya Sangha; it was also called the Gaupya Sangha. This tradition seems to have been founded by a Śvetāmbara monk by name Śrīkalaśa in about the year 148 A. D. Since this was about 70 years after the division of the community into two sects as noted already, the new creed seems to be a compromise of the traditions of both. This seems to have taken birth somewhere in North Karnataka. A large number of allusions to the Yāpaniyas found in the epigraphs of the Kannada country as contrasted with their almost total absence in other regions show that the Yāpaniyas were rather exclusively, a product of Karnataka Jainism and that they grew from strength to strength and developed several monastic orders of their own, encouraged by the ruling class and supported by the sections of the populace in many parts of Karnataka from fifth century to the fourteenth century A. D.

Two strongholds of the Yāpaniya monks have been in the Saundatti Taluka of the Belgaum District, one at Hosur and the other at Manoli.[15]

This creed seems to have developed a very liberal outlook. The founders adopted a reformist attitude, though they adhered to some of the important traits common to Digambaras and Śvetāmbaras. While their monks were naked, they moved with a bunch of peacock-feathers and took their food in their hands. They worshipped nude idols and blessed the saluting devotees; 'May true religion thrive' (Satdharma-vṛddhirastu). They accepted the Śvetāmbara belief that women can also attain salvation and that Kevalins could accept food from them. Grammarian Sakatāyana also known as Palyakīrti belonged to this tradition. The works composed by him were read by the followers. They accepted some of the Sacred Books based on the Śvetāmbara traditions.

The Yāpaniyas seem to have been very liberal. They accepted that the followers of other doctrines including even house-holders can attain salvation. These generous persuasive practices secured warm welcome to the monks wherever they went. The same sense of accommodation and capacity for adaptability must have been responsible for the popularization of the Yakṣī cult and also for the ceremonial and ritualistic innovations in the worship of gods by the Jaina priests in South India.[16] The Yāpaniyas and their views met with an opposition from the conservative sections of the community. Their popularity was mainly due to flexibility in religious precepts, free movement among the masses, grant of minor concessions to other creeds, introduction of Yakṣa and Yakṣī cult, establishment of religious institutions owing to the generous grants from the rulers and the public, and encouragement to women to enter the monastic order.

It is difficult to say when the new school of thought disappeared, in spite of the popularity of its doctrines and influence of its monks and nuns on public life. It seems to have survived till the end of the 15th Century A. D. as evidenced by inscriptions mentioning the death of two saints by name Dharmakiīti and Nāgacandra in Vikrama Saṁvat 1451, found at Kagwad in Belgaum District.

Mention is made in some books about the tradition of Ardhaphālaka, particularly by Śri Ratnanandi Ācārya in his 'Life of Bāhubali'. Ratnanandi has stated that the monks of this sect used to cover their nakedness by a piece of cloth. It can therefore be inferred that this sect was in vogue just before the Śvetāmbara sect fully developed into a division of the Jaina community.

Whatever may be the number of divisions, all schools are unanimous in recognising the Tīrthaṅkaras and the principles preached by them. The differences are superficial in that they pertain more to form than to the substance of theology, ethics and metaphysics of the Jaina religion.

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CHAPTER 4

CONCEPT OF GOD AND OF WORSHIP

It is not unusual to hear people criticising Jainism as an atheistic religion. Such of those criticizing, as they are followers of the Hindu theistic philosophy, base their view on three grounds: The Jainas do not believe in a personal god, the authority of the Vedas and in the existence of the life beyond. It must be conceded that the Jainas do not accept the authority of the Vedas because the teachings of the Tīrthaṅkaras are opposed to the Vedic type of rituals, the sacrifices and the existence of numerous gods extolled therein. The Jainas accept rebirth and the existence of life after death.

The word Nāstika has been differently interpreted. Pāṇini's sūtra (asti Nāsti distam matīh) has been interpreted to mean that he who does not accept paraloka or life after death is a Nāstika. According to the Nyāyakośa, a Nāstika is a person who does not accept tbe existence of Īśvara. Manu has said that he who derides the authority of the Vedas is a Nāstika (Nāstika Vedanindakaḥ). Acceptance of the authority of the Vedas does not enter into the concept of atheism. 'Atheism, both by etymology and usage, is essentially a negative conception and exists only as an expression of dissent from the positive theistic beliefs. Theism is the belief that all entities in the cosmos, which are known to us through our senses or inferred by our imagination and reason, are dependent for their origination and for their continuance in existence upon the creative and causal action of an infinite and eternal Self-consciousness and Will; and in its higher stages, it implies that the Self-existent Being progressively reveals his essence and character in the ideas and ideals of His rational creatures, and thus stands in personal relationship with them. In the earlier stages, theism conceives of God simply as the Cause and Ground for all finite and dependent existences; but as it develops, it realises the idea of God as immanent and self manifesting as well as creative and transcendent.'[1]

> यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
> तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्।। २१
>
> स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
> लभते च ततः कामान् मयैव विहितान्हितान् ।।२२
>
> भगवद्गीता, अध्याय ७

It seems to me that the term atheism itself appears to have undergone a change in its meaning just as the idea of God has varied with the founders of different religions.

The most common concept of a personal God is that he is the Supreme Being who creates the world and rules over it; he presides over the destinies of all living creatures and awards rewards or punishments according to the merits or sins committed by each individual. In the Bhagavad-gita, Śrī Kṛṣṇa says: If any devotee desires to worship the idol of a God with devotion, I grant him unshakeable faith in that God only. He worships that God endowed with that faith and he gains his desires, for it is I who bestow the same on him.[1A]

As regards His attribute of power of creation Swami Vivekananda said; 'What makes this creation? God. What do I mean by the use of the English word God? Certainly not the word as ordinarily used in English - a good deal of difference. There is no other suitable word in English. I would rather confine myself to the Sanskrit word Brahman. He is the general cause of these manifestations. What is Brahman? He is eternal, eternally pure, eternally awake, the almighty, the all-knowing, the all-merciful, the omnipresent, the formless, the part less. He creates this universe.[2]

During the primitive days of civilization, man regarded the most powerful elements of nature, like fire, wind, rain etc. as gods. He must have wondered nursing over impregnable nature and conceived of many forms as worthy of worship by propitiating through various kinds of offerings including sacrifice of animals etc. Referring to ancient Judaism which regards Jehovah as the Maker of the Universe and of two human beings Adam and Eve, Robert Bridges, the former Poet Laureate of England wrote:

'I wondered finding only my own thought of myself, and regarding there that man was made in God's image and knew not yet that God was made in the image of man; nor the profounder truth that both these truths are one, no quibbling scoff - for surely as mind in man growth so with his manhood growth his idea of God, wider ever and worthier, until it may contain and reconcile in reason all wisdom, passion and love, and bring at last (may God so grant) Christ's peace on Earth.'[3]

If we consider the concepts of numerous faiths in the world, we would know undoubtedly that the forms of God as conceived in Purāṇas and mythologies are legion and that there Gods are supposed to protect their devotees from evils or grant them their desires if they were pleased with their worship and offerings. Amongst the Hindus, the Trinity of Brahma, Viṣṇu and Maheśa has been popular in conception. Sarasvatī, Lakṣmi and Pārvati are respectively the wives of these gods. The followers of Viṣṇu and Maheśa or Śiva regard their own God as worthy of worship and the other as a subordinate God. Amongst them, we have stories of Viṣṇu with his ten Avatāras always ready to protect the weak and to save his devotees from the hands of the wicked. Numerous legends have been told of Śiva also. There are many lesser gods, like Indra, Yama, Varuṇa, Kubera etc. It is unnecessary to refer to their functions and powers in the scheme of preservation or protection of the universe.

Jainism does not recognise that the universe was created by any God or gods. The universe is external and uncreated. It is subject to integration and dissolution in its forms and aspects. It is constituted of six substances viz. Soul, matter, time, space, principle of motion, the principle of stationeries. It is a compound of these substances. Soul is characterised by consciousness while the matter is not. That is consistent with scientific theories. From the stand point of reality, the soul is free and formless. Matter has form. The number of souls in the universe is infinite.

The Jaina idea of God is that of a pure soul possessed of infinite faith, knowledge, bliss and power. These qualities are inherent in the soul itself but they are either destroyed or veiled by the four kinds of Karmas: Darśānavaraṇīya, Jñānāvaraṇīya, Mohanīya, and Antarāya. Perfect faith is attained by the destruction of the first kind of Karma while perfect knowledge is attained by the total destruction of the second kind of Karma. Infinite happiness and power are attained by the destruction of the other two Karmas. The four qualities are not a gift from anybody but they are inherent in the very nature of the soul. The Jaina philosophers call such an Arhat who is popularly called God, Sarvajña, Vītarāga, Paramātmā, Jina etc. He is essentially a conqueror of all passions and attachments. He is also called Āpta or the Tīrthankara as he has shown the path of liberation from the miseries and the travails of the Saṁsāra. He is characterised by absolute freedom from eighteen kinds of weaknesses viz. hunger, thirst, fear, aversion, attachment, illusion, anxiety, pride, displeasure, astonishment, birth, sleep and sorrow.[4] From the realistic point of view, the Arhat is without a body while from the popular point of view, he possesses a body known as Audārika which has the brilliance of thousand suns.

Such a God is full of effulgence due to infinite knowledge and bliss. He has no desires or duties. He does not interfere in the affairs of men or inflict upon himself the management of worlds, and he would not waste his time in creative activity in any form. A God should have no unfulfilled purpose, or unsatisfied cravings or ambitions; and, for this reason, he should not manage or create a world.[5]

The concept of Arhat or God is quite consistent with the view that he cannot be a Creator, Ruler or Regulator of a world which is uncreated and eternal. Creation implies desire on the part of the God who wants to create; desire implies imperfection. A. B. Latthe has quoted the reasoning of an Ācārya on this point: "If God created the universe, where was he before creating it! If he was not in space, where did he localise the universe? How could a formless or immaterial substance like God create the world of matter? If the material is to be taken as existing, why not take the world itself as unbegun? If the creator was uncreated, why not suppose the world to be itself-existing? . . . Is God self-sufficient? If he is, he need not have created the world. If he is not, like an ordinary potter, he would be incapable of the task, since, by hypothesis, only a perfect being could produce it. If God created the world as a mere play of his will, it would be making God childish. If God is benevolent and has created the world out of his grace, he would not have brought into existence misery as well as felicity."[6]

In brief, the Jainas do not accept the view of the Naiyāyika that the world is created by an intelligent agent who is God; nor do they accept that he is omnipresent because if he exists everywhere, he will absorb everything within himself, without leaving anything to exist outside him. They do not regard God as necessary to explain the universe. Each individual soul is divine in its nature and can attain perfection. The concept of God in Jaina philosophy is the divinity in man. Man can realise the same by cultivation of steady faith, right perception, perfect knowledge and a spotless character. Man has absolute independence and nothing can intervene between his actions and their fruits. Such Philosophy does not appeal to the weak minds. Men and women in difficulties look up to some divine power which could aid them in their difficulties and relieve them of their sufferings. They pray for favors and gifts, forgetting that they are the makers of their own destinies and that their joys and sorrows are of their own making. Perhaps to bring solace to such minds, the cult of Yakṣas and Yakṣinīs seems to have taken birth at some later stage. According to Hiralal Jain, the Jainas accorded a place in their temples to the Yakṣas, Nāgas and other gods and goddesses by picturing them as guardians of the Tīrthaṅkaras out of respect for the sentiments of the non-Aryans who used to erect temples for them. Once the Yakṣa cult was prevalent in India and so also of the Yakṣini, in different forms. They were Kuladevatās. When groups of people adopted the Jaina way of life, they brought these Kuladevatās with them and the Jaina Ācāryas gave them a secondary place in the Jaina pantheon and used them for ritualistic purposes.

The Jaina Purāṇas do refer to the Yakṣa and Yakṣini. Dharaneṇdra and Padmāvatī have been associated with Tīrthankara Pārśvanātha whom they are said to have protected from the cruel attacks of his enemy to disturb him during his meditations. They are worshipped by holding out promise of offers of things if their desires are fulfilled. The forms of worship with tāntric and māntric rituals are foreign to Jaina philosophy. However, the worship of these gods and goddesses must have been thought of to wean away ordinary men and women from the influences of Hinduism which holds out the hope of fulfillment of one's own desires by a number of gods and goddesses. T. G. Kalghatigi says 'The cult of Jvālāmālini with its tantric accompaniments may be mentioned as another example of this form of worship. The promulgator of this cult was perhaps, Helācārya of Ponnur. According to the prevailing belief at that time, mastery over spells or Mantravidyā was considered as a qualification for superiority. The Jain Ācāryas claimed to be master Mantravādins. Jainism had to compete with other Hindu creeds. Yakṣī form of worship must have been introduced in order to attract the common men towards Jainism, by appealing to the popular forms of worship.'[7]

According to Jaina metaphysics, one of the four states of existence is the Deva-gati in which a soul may assume on account of its good Karmas the Deva-gati living in heaven like the Bhavanavāsi, Vyantaravāsi, Jyotiṣka and Kalpavāṣi. These gods are subject to birth and rebirth and are unable to grant any favors to other beings. They are a stage higher than men but they must be reborn as men if they have to attain complete liberation from the cycle of births and deaths. Their abode is fixed as the celestial region where they live enjoying the fruits of their puṇya or meritorious deeds till the puṇya is exhausted. They have ranks amongst them either based on status, or duration of life.

The Jainas recognise divinity in man, and godhood means the attainment of purity and perfection inherent in every soul. Tīrthaṅkaras are among those who have attained omniscience and perfection.

The Concept of Worship

Why do the Jainas worship the Tīrthaṅkaras? They worship them because they are liberated souls who have attained perfection and omniscience. They were mortals; they looked up to no higher beings but looked within themselves. They are the prophets who held aloft the light of Jaina religion and culture. They preached the eternal truths of life, followed them and helped millions of other men to cross the hurdles of Saṁsāra. They realised the divinity of their soul. In worshipping Tīrthaṅkaras, a Jaina worships the ideals followed and preached during their journey to self-realisation. He seeks no favors because a Tīrthankara can grant none. There is nothing like divine grace unless one cultivates divinity by elevating one's own soul.

Umasvāmi has expressed the object of worship in precise terms in the opening verse of his renowned scripture known as the Tattvārtha-Sūtra which is an aphoristic exposition of the principles of reality.

मोक्षमार्गस्य नेतारं भेत्तारं कर्मभूभृताम् ।
ज्ञातारं विश्वतत्त्वानां वन्दे तद्गुणलब्धये ।।

तत्त्वार्थसूत्र

Mokṣamārgasya netāram
bhettāram karmabhūbṛtām |
Jnātāraṃ viśvatattvānāṃ
vande tadguṇalabdhaye ||

'I bow to the Lord who is the leader of the path of liberation, the destroyer of the mountains of karmas and the knower of the whole of reality, so that I may realise those qualities.'[8]

The object of this worship therefore is not to seek favours but to cultivate a frame of mind which will develop in oneself all that is best in the master. The devotee is in the position of a disciple who approaches his Master in his lonely hut seeking for new light and guidance to attain liberation. Pūjyapāda has given an example in his exposition of the above verse: 'Some wise person who is desirous of obtaining what is good for him and who is capable of attaining liberation in a short time, approaches a lonely and delightful hermitage capable of affording peace of mind to the potential souls. There he sees the preceptor, seated in the midst of the congregation of monks as the embodiment of the path to liberation as it were indicating the path by his very form even without uttering words. He comes before the great passionless saint, skilled in reasoning and in the scriptures, who is worthy of veneration by noble persons and whose chief task is to preach what is good to all living beings. The disciple asks him with reverence' 'O, Master, what is good for the soul? The saint says: 'Liberation'. He again asks the saint, 'What is the nature of liberation, and what is the way to attain it?' The saint answers 'Liberation is the attainment of an altogether different state of soul, on the removal of all the impurities of Karmic matter and the body, characterised by the inherent qualities of the soul such as knowledge and bliss, free from pain and suffering.'[9]

Seeking guidance by reminding ourselves of what has been preached by the Tīrthaṅkaras and what is said in the scriptures is the object of worship. This is possible only by purification of the mind and thoughts so that the moments of worships are really the moments of meditation in the real nature of the Self.

All religions prescribe a form of daily prayer. The contents of the prayer are indicative of the psychological approach of the devotee. The full prayer is as follows:

ॐ णमो अरिहंताणं।
णमो सिद्धाणं।
णमो आइरियाणं।
णमो उवज्झायाणं।
णमो लोए सव्वसाहूणं।।

'Oṃ ṇamo Arihantānaṃ,
ṇamo Siddhānaṃ, ṇamo Ayariyaṇaṃ,
ṇamo Uvajjhāyāṇaṃ, namo loe savvasāhuṇaṃ.'

'Obeisance to the Arhat, obeisance to the Siddhas, obeisance to the Ācāryas, obeisance to the Upādhyāyas and obeisance to all the Sadhus in the universe.'

This mantra is called the Pāncaṇamokāra mantra as it is a prayer of the Pāncaparameṣṭhis, that is, the five Supreme Beings who are to be revered by our respectful salutation. There is nothing sectarian about it. It concentrates itself on the merits and qualities rather than on any particular god or teacher.

The qualities and ideals which each of the five Supreme Beings represent are explained by Nemichandra in verses 50 to 54 of his book 'Dravya-Saṃgraha' (A Compendium of Dravyas).[10]

While dealing with the concept of God above, I have already dealt with the qualities of an Arhat. He is a pure soul in an auspicious body, (śubha-dehastha), possessed of infinite faith, happiness, knowledge and power, which has destroyed the four destructive karmas. From a realistic point of view, an Arhat is without a body; but from the popular point of view, we speak of him as possessed of a lustrous body.

When we meditate upon the Siddha, we meditate upon the soul which is without a body produced by eight kinds of karmas; he is the seer and knower of Loka and Aloka and he stays at the summit of the Universe. The Siddha is without a body and cannot therefore be perceived by the senses. His shadowy shape resembles a human figure. The summit of Lokākāśa where he stays is called Siddha-śila. According to Jainism, a Siddha has knowledge of everything in the Lokākāśa and Alokākāśa which existed in the past, exists in the present and will exist in the future. These Siddhas have to be distinguished from the ordinary Sādhus who are supposed to possess some miraculous powers.

The Ācārya who is to be meditated upon is one who practices five kinds of conduct. The five Acāras are Darśanācāra, Jñānācāra, Cāritrācāra, Tapācara and Viryācāra. Darsanācāra consists in cultivating faith in the soul which consists of Supreme Consciousness and is the only thing to be meditated upon as it is separate from the body. Jñānācāra consists in developing knowledge that the soul is pure and perfect, and that it has nothing to do with attachment, delusion, or aversion. Cāritrācāra consists in molding one's own conduct by freeing it from all kinds of attachments and other disturbing factors so that the mind can have the necessary calm and tranquility for peaceful contemplation on the nature of soul. Tapācāra is practicing various kinds of penances and austerities so as to enable the soul to attain its true nature. Viryācāra consists in the development of one's own power or inherent strength of all the mental faculties so that the soul feels no hindrance in self-realization. An Ācārya who preaches and practices these qualities is worthy of respect and veneration.

Upādhyāya or a teacher is one who is possessed of the three Jewels and is ever engaged in preaching the tenets of religion. He is accorded a high place of honor because it is he who inspires the people by his preachings to religious pursuits and practices.

A Sādhu is one who walks into the path of liberation with perfect faith and knowledge and with all purity of thought and conduct. He practices penances and engages in activities which are conducive to attainment of liberation.

These are five supreme beings who are to be praised and revered everyday. They are possessed of qualities which, when contemplated upon, are sure to conduce to peace of mind, to molding of conduct and lead to clear perception and real knowledge of the true nature of the soul. The first stage of meditation is attainment of steadiness in conduct while the second stage is reached when concentration in the contemplation of the soul is reached. The mind is freed from attachment to or desire for acquisition of worldly possessions. Mental weaknesses like delusion, aversion, anger, hatred, pride, greed etc. are overcome so as to acquire complete equanimity of mind. This is the first stage of preparation for meditation. Then one should turn all his faculties inward with complete restraint of mind, thought and action in relation to external objects, and meditate on the nature of the soul. This is what is called Dhyāna. It is essential that the person who wishes to practice meditation should prepare the preliminary ground by acquisition of knowledge of scriptures, observance of the various vows and practice of penance.

This is the real conception of Jaina prayer and worship. It is impossible to know fully well the qualities of the Five Supreme Beings or the Panca-Parameṣṭhis without regular study of the scriptures. Knowledge of the scriptures strengthens our faith in religion and creates an awareness of the inherent potentialities of the soul.

The special features of Jaina worship and prayer have been briefly noted by J. L. Jaini: 'Four points must be noticed:

(1) 'The catholicity of the Jaina attitude. The worship and reverence are given to all human souls worthy of it, in whatever clime or country they may be. The worship is impersonal. (2) It is the aggregate of the qualities that is worshipped rather than any particular individual. (3) The Arhat, the living embodiment of the highest goal of Jainism, is named before the free soul who has left the world and cannot be approached by humanity which requires to see the truth before it can seek it. (4) The Jaina incantation aum or Om is composed of five sounds: a, a, ā, u and m which stand respectively for arhat; aśarīra ('disembodied', i.e. the Siddha); Ācārya; upādhyāya and muni-the saint or the sādhu'.[11] The prayer and worship are media through which we not only exhibit our ideal but also develop devotion which raises us to a state of ecstasy making us supremely happy in the realisation of ourselves.

One thing that must be added in conclusion is that in spite of the idealistic concept of God, Jaina saints and poets have taught their followers to be tolerant of other religions. Their doctrine of Anekāntavāda is perhaps responsible for their cosmopolitan outlook as it enables them to appreciate the other's point of view. Here is a verse from the pen of a Jaina saint which says, in effect, that it is immaterial by what name you call your god as all gods possess the common qualities of purity, compassion and divinity.

विष्णुर्वा त्रिपुरान्तको भवतु वा ब्रह्मा सुरेन्द्रोऽथवा
भानुर्वा शशिलांछनोऽथ भगवान् बुद्धोऽथ सिद्धोऽथवा ।
रागद्वेषाविषार्तिदोषरहितः सत्वानुकम्पोध्यतो याः
सर्वैः सह संस्कृतो गुणगणैस्तस्मै नमः सर्वदाः ।।

'Viṣṇurvā Tripurāntako Bhavatu vā Brahmā Surendrothavā, Bhānurvā Śasilanchanôtha Bhagavān Buddhôtha Siddhôthavā | Rāgadvesāvisārti dosarahitah

satvānukampodyato yah sarvaih saha samskrto
gunaganaistasmai namah sarvadā||'

'Let me always salute him who is free from blemishes of anger, hatred etc., which haunt the mind like poison, who is full of compassion and who has perfected himself by all virtues, whether he is called by the name of Viṣṇu, Śiva, Brahma, Devendra, Sun, Moon, Bhagavān or Buddha.'

Let me quote the following passage from J. L. Jaini who summarises the concept of God in Jainism in simple but forceful words: 'Jainism, more than any other creed, gives absolute religious independence and freedom to man. Nothing can intervene between the actions which we do and the fruits thereof. Once done, they become our masters and must fructify. As my independence is great, so my responsibility is co-extensive with it. I can live as I like; but my voice is irrevocable, and cannot escape the consequences of it. This principle distinguishes Jainism from other religions, e. g. Christianity, Muhamadanism, Hinduism. No God, or His prophet or deputy, or beloved, can interfere with human life. The soul, and it alone is responsible for all that it does'.[12]

In conclusion, Jainism does not accept the existence of a personal God who is at once the creator and protector. The real God is the soul which has attained perfection. Infinite perception, knowledge, power and Bliss which are the attributes of perfection are inherent in every soul. In the material world those attributes are hidden by the veils of the Karmas. The Tīrthaṅkaras who are the ideals of perfection have shown the way of liberation. He who follows the requisites of Right faith, Right knowledge and Right conduct can attain divinity by the fullest realisation of the powers which lie dormant in him.

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CHAPTER 5

THE UNIVERSE

There have been numerous speculations about the birth or creation of the universe. How did the universe originate? What is the foundation on which it stands? Some sage said that it was standing on the hood of Nāgaseṣa. Hinduism seems to propound more than one theory about the act of creation. The Sānkhya school of thought postulates that the universe is evolved through the interaction of Prakṛti (primeval matter) and Puruṣa (individual consciousness or intelligence). The Vedānta school maintains that everything in the universe, souls and matter alike, was produced from God's own essence. The motive for creation is explained by the Vedanta school as the līlā or sport of the Brahman. In fact, Hinduism evolved a holy trinity in regard to the creation, viz., Brahmā the creator, Viṣṇu the preserver and Śiva the destroyer. 'The aim of the universe for the Upanisad,' says Dr. S. Radhakrishnan, 'is to produce beings in whom mind (manas) and intellect (vijñāna) shall lead to spiritual excellence (ānanda).'[1]

The Buddha discouraged all speculation on the origin and the end of the universe. He regarded the universe as transient and in continuous flux. There is nothing that is permanent and all idea of permanence is part of basic ignorance.[2] He discouraged metaphysical speculations as futile exercises. He used to tell his disciples to rely upon reason to find out the truth and not on the word of any elder.

The Christians hold the view that the universe is God's creation. This finds free expression in their simple prayer: '0 Lord, thou that did'st make the heaven and the earth and the sea and all that is in there.' To Jesus, God was 'Lord of heaven and earth' and also 'one who maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust'. It is his Heavenly Father that feeds the birds and clothes the fields with grass. 'In Him' says St. Paul, 'we live and move, and have our being.' So according to the Christian view, God is the Creator of the universe and of everything that is found on it.

The Muslim account of creation of the Universe as found in the Quran seems to have been founded upon the story in the Genesis. God or Allah is believed to have created the earth in two days, placed the mountains which tower above it; he blessed and distributed the nourishment in four days for the cravings of all alike; he completed the creation of the heavens in two days.

Jaina Cosmology regards the universe as comprising six substances which are technically called dravyas. It is real and consists of Jīva (soul) and Ajīva (non-soul). The world is dynamic and not static. It is ever changing, subject to modifications or decay. The principles underlying the concept are real and scientific. The theories in physics have been undergoing changes since the days of Newton. The thinking in that field has undergone such remarkable changes that an average thinker feels baffled by the intricacies of the theory of relativity. That theory has revolutionized the fundamental concepts of mass, time and space. It has provided a new key for perception of the mysteries of the universe.

While the Jaina Ācāryas have divided the substances into broad categories of Jīva and Ajīva, or living and non-living, they have further divided Ajīva into five categories: pudgala, dharma, adharma, ākāśa, kāla.

The soul is a reality. Its chief characteristic is consciousness. It possesses the quality of Upayoga which is made up of the qualities of Jñāna and Darśana, that is, knowledge and perception. The Jīva is the agent of all actions and occupies the size of the body which is the result of its karmas from the smallest to the biggest. Since a body grows from a microscopic size in the mother's womb to its full proportions when it comes out of it and contracts again at the end of its earthly career, to reincarnate into a new seed, it follows that the size of the soul cannot remain fixed. Modern science identifies life with protoplasm or a living cell. It is well known that protoplasm possesses a remarkable property of contraction under external stimuli. The soul experiences pleasure, pain, life and death through the agency of Karmic matter.[3]

Pudgala, which word is peculiar to the Jaina philosophy, means matter and energy. Pudgala has form and rūpa or shape and the qualities of touch, taste, smell and colour. The substance of Pudgala has its modifications and they are sound, union, fineness, grossness, shape, division, darkness, image, luster and heat.[4] The word Pudgala is comprehensive to include all kinds of matter: solids, liquids, gases, energy and fine Karmic matter etc. Einstein has proved that energy has mass but no form. The Jaina thinkers regarded energy as matter and divided matter into skandhas, aṇus and paramāṇus which correspond to molecules, atom and electron respectively. The union of electrons and positrons to form different kinds of matter is attributed to the differences in the degrees of snigdha (viscous) and rūkṣa (dry) properties of the particles.

There is an infinite number of souls which fill the universe. Such souls are either mundane (saṁsārin) or liberated (mukta). The mundane souls include all beings living in the world; they are entangled with matter of subtle Karmas. The living beings are divided according to the number of senses they possess. The five senses are: touch, taste, smell, sight and hearing. Beings possessing only one organ of touch are plants. Examples of beings possessing more organs in their order as two, three etc. are: worms, ants, bees. The vertebrates possess all five organs of sense; they are again divided into ṣamānaska (or with a mind) and amānaska (or without a mind). The former are rational while the lower animals without a mind are irrational. Amongst the rational, there are men, denizens of hell and the gods. Besides, the four elements viz. earth, water, air and fire are animated by souls, that is, their bodies are formed by the particles of earth, water, air or fire as the case may be. These are elementary lives which are either subtle or gross, the subtle ones being invisible. Even amongst plants, there are subtle ones. The subtle or invisible plants are called nigodas; they are composed of an infinite number of souls forming a very small cluster, having respiration and nutrition in common, and experience the most exquisite pains. Innumerable nigodas form a globule, and with them the whole space of the world is closely packed like a box fịlled with powder. The nigodas furnish the supply of souls in place of those who have reached nirvana, But an infinitesimally small fraction of one single nigoda suffices to replace the vacancy caused in the world by the nirvana of all souls that have been liberated from the beginning-less past down to the present. Thus it is evident that the saṁsāra will never be empty of living beings.[5] The number of such souls being infinite, there is no question of their stock being exhausted even if infinite souls are liberated. It may be mentioned that the liberated souls, that is, souls who have attained perfection, dwell at the top of the universe in a state of absolute purity.

Dharma is a substance which assists the movement of moving Pudgala. This is the medium of motion. Adharma which is its counterpart assists the staying of Pudgalas and jīvas which are stationary, as shadow assists the staying of a traveller. This is medium of rest. Both these are non-material, non-atomic and continuous media pervading Lokākāśa, every iota of the whole universe, although for purposes of practical convenience they are regarded as made up of space-points.

They however possess the characteristics of Reality viz. they undergo a cycle of changes, old forms gradually disappearing, new forms appearing and at the end of the cycle the original pattern is again there.

'Both Dharma and Adharma pervade through space up to world limit. They are absolutely non-physical in nature, and non-atomic and non-discrete in structure. The qualities of Pudgala are not found therein. Nor do they have the structure of the space which is constituted by space-points. These two physical principles are perfectly simple . . . They are spatial and yet non-spatial. They are amūrta and arūpa. They are neither light nor heavy. They are not objects of sense perception. Their existence is inferred only through their function. Such are the characteristics of these two principles which are distinctly peculiar to Jaina Physics'.[6]

Dharma and adharma are not active forces but they are merely passive media. G. R. Jain observes that the modern analogue of the medium of motion is the ether and that even to this day the problem of ether remains a puzzle. According to him, the modern scientific equivalent of the 'medium of rest' is the field through which the forces which maintain the cosmic unity operate. Without this medium there would be no coherent system of souls and atoms, there would be only chaos - no world would be possible. The field is similar to ether in so much as it is also a non-material, invisible, non-atomic, continuous and passive medium but its function is quite opposite. These two media interpenetrate in every bit of universe and do not interfere with the function of each other. He concludes: 'It is worthy of notice that although all Indian philosophies have devoted very great pains to the theories of world evolution, none of them but the Jains could think of these vital principles of motion and rest without which a stable world structure is impossible and incomplete'.[7]

As the Jainas never accepted any God as an intelligent creator, they have worked out their concept of this world in a consistent manner.

According to Jaina thinkers, ākāśa could be pure space as well as it could allow space to every other substance. It has no form and all objects of the universe exist in it. It is eternal and pervasive. It is a subtle substance and does not obstruct other substances. ākāśa is of two kinds; Lokākāśa and Alokākāśa. According to the Jaina Metaphysics, Loka is universes: it has three divisions viz. Urdhva loka or the upper world, madhya loka or the middle world and adho loka or the lower world. The first one is the abode of celestial beings, the second one is of human beings and others, and the third one is the hell which is for the inmates of hell. Surrounding these Lokas which are situated one above the other are three layers of air, the inner one humid, the middle dense and outer rarified. Within the envelope of these layers, there is the Lokākāśa - an invisible substance which allows space to other substances and is equal in extent to the Lokas. It is in the Lokākāśa that the other substances, Jiva, Pudgala, Dharma, Adharma and Kāla exist.[8]

Alokākāśa is pure space extending over to infinity beyond Lokākāśa. There are no animate or inanimate objects in it. The dynamic and static principles of dharma and adharma are not there. It is eternal, infinite, formless and perceptible only to the omniscient.

The sixth substance which comprises the universe is time (Kāla). From the popular point of view, kāla assists production of changes in substances and can be understood from the changes that have come about in the substances. Kāla itself does not cause the changes but indirectly aids in the production of changes. From the popular point of view kāla or time consists of years, months, days, hours, minutes etc., by which we call a thing to be new or old as a result of the changes noticed in them. Kāla is eternal and infinite. It is formless. Inference of existence of real time can be drawn from the changes that a substance might have undergone, as for example, the changes that might have taken place in raw rice from the time it is put into a pot till it has boiled. The universe is full of minute points of time. They are invisible, innumerable, inactive and formless. The points or particles exist separately.

Of the six substances, each of them except Kāla is called astikāya. 'Asti' means 'to exist' and 'kāya' means 'body', that is, each having many pradeśas. Pradeśa is defined as that portion of the ākāśa which is occupied by one indivisible ultimate atom of matter. It is possible that in each pradeśa of Lokākāśa, innumerable atoms or molecules may exist as it is the characteristic of space to provide space to them all. Time exists by itself and assists things in their movements of continuity. The great French philosopher Bergson declared that time is a patent factor in the evolution of the Cosmos. He is of the opinion that changes and modifications are absolutely impossible without time element. This is also the view of Jaina writers.[9]

From the point of existence of the universe, time is divided into two cycles (1) the utsarpiṇī kāla or the ascending cycle which is characterised by progress and development of knowledge, age, happiness etc. (2) the avasarpiṇī kāla or the descending cycle of time which is characterised by decline and deterioration in knowledge, age, etc. Each of these cycles has six divisions. The ascending cycle begins with duḥṣamā-duḥṣamā (most miserable), duḥṣamā (miserable), duḥṣamā-suṣamā (misery mixed with happiness), suṣamā-duḥṣamā (happiness mixed with misery), suṣamā (happy), suṣamā-suṣamā (most happy). The avasarpiṇī-kāla begins in the reverse order, commencing from the most happy period. This connotes that the substances which are eternal and indestructible, change their conditions in the two cycles of time. The division of time does not apply to the whole universe, but only to Ārya-khaṇḍa of Bhārata and Airāvata kṣetras (regions).[10]

The form of the universe (loka) is like a man standing akimbo, that is, with his legs wide apart and his hands on his hips. In a side view, the universe is like one and half mṛdaṅga (longish drums) put together. i.e. the half being placed below and with its sounding side upwards next to the lower sounding side of the full drum. It is not hollow but is solid, as if stuffed full of flags, in the curious language of the Trilokasāra.[11]

The dimensions of the universe are in terms of rajjū which it is difficult to describe. The height of the universe is 14 rajjūs. Its breadth east to west is 7 rajjūs at bottom; the breadth in the middle is one rajjū, 5 rajjūs at the upper middle and again one rajjū at the top. Its thickness north to south is 7 rajjūs all through.

At the extreme summit of the universe is situated the Siddha kṣetra, also called the Siddha-Śilā which is the abode of the liberated souls. Its form is like that of a canopy of umbrella, a cupola or an inverted cup. It is 8 Yojanās in the middle. It is self-luminous. In it all pure souls abide in eternal bliss. Being freed from the Karmas, the souls move upwards to the limit of the universe. The principle of motion comes to an end and therefore the liberated souls rest there forever. They stay there in their pure-soulness, in their true and eternal, omniscient and omnipotent Godhood. The Siddha-Sila is the buffer space between the loka (universe) and aloka (non-universe).

The aloka is devoid of the six substances which are present in the loka. In one word, the non-universe is the negation of the universe both in its constitution and character.[12]

The Jaina astronomers held that the earth is at rest and that the sun moves round. This was also the view of Ptolemy. Copernicus advanced the contrary theory according to which the earth moves and the sun is at rest. Before the advent of Prof. Einstein's theory of Relativity, the Ptolemaic view was regarded as absurd and absolutely foolish. Now it has been proclaimed that the conception of motion of the earth round the sun is only a matter of convenience, rather a matter of mathematical convenience.[13] G. R. Jain has quoted Dr. Schubring of the Hamburg University from his lecture delivered at Delhi on Jan. 30, 1928: 'He who has a thorough knowledge of the structure of the world cannot but admire the inward logic and harmony of Jaina ideas. Hand in hand with the refined cosmographical ideas goes a high standard of astronomy and mathematics'. A history of Indian astronomy is not conceivable without the famous 'Sūrya Prajñapti'.[14]

Isaac Asimov, while dealing with the general shape of the earth, has observed: 'All men, before the time of the Greeks, made the assumption that the earth was flat, as indeed it appears to be, barring the irregularities of the mountains and valleys. If any Greek thought otherwise, his name has not come down to us and the record of his thinking has not survived. He seems to think that the assumption of a flat, however much it might seem to be commonsensical, involved one in philosophic difficulties of the most serious sort.'[15]

Scientific investigations are changing our knowledge and man may never succeed in comprehending fully the reality of nature. New theories are being propounded now and then and nobody knows when the great questions of metaphysics would be solved finally.

In brief, it would be found that Jainism has a positive view of the Universe. It recognises life and the five substances categorised under Ajīva are real and existing. Every substance maintains its reality, though it is capable of modifications and decay. The substance persists to exist in spite of change. Umāsvāmi has indicated in unmistakable terms that although the six substances possess the common substances of sat, sat is characterised by utpāda (birth), vyaya (going out of existence) and dhrauvya (permanence).[16] Permanence means indestructibility of the substance. Though Jacobi first criticised the Jaina tenets as having no central idea, he later revised his view. ' . . . I have now learned to look at Jaina philosophy in a different light. It has, I think, a metaphysical basis of its own, which secured it a distinct position apart from the rival systems both of the Brahmans and of the Buddhists.'[17] The fact that even a scholar like Jacobi was initially critical of Jaina metaphysics and later appreciated the integrated pattern of Jaina thought as a whole assures us that an open-minded approach to the Jaina system is bound to result in a proper understanding of Jaina metaphysics.[18]

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CHAPTER 6

JĪVA OR THE THEORY OF SOUL

In metaphysics, man through different ages and stages of philosophy has observed the self and the non-self, and has always tried to apotheosize one or the other, or to strike a sort of compromise between the two. He has formulated either one substance, like the Brahman of the Vedāntin or the matter of the materialist or else many substances, like the Sānkhya, or else two substances. Jainism takes its stand upon a common-sense basis, which can be verified by everyone for himself.[1]

As we have already seen, the Jaina thinkers divide the universe into two independent categories, the soul (jīva) and the non-soul (ajīva or non-jīva); these two substances are everlasting, uncreated and co-existing. This division is logical, perfect and unassailable.[2]

The song of every religion has been: 'Know thyself.' So the central subject of every philosophy which preaches self-realization as the goal or life is the 'Self' or 'Spirit' as it has been called by some. All Hindu philosophers admit the existence of the soul, but conceive it in different ways: some think that it is a substance, which is not itself consciousness, but which can become the substrate or cognition, activity and experience (Naiyāyikas and Prabhākara Mīmāmasakas); others, that it is the principle of self-consciousness itself (Sāṁkhyas, Bhāṭṭa Mīmāmasakas and Advaita Vedāntins). Some consider it to be in its essential nature free from all suffering and sin, while others think that it is of the nature of bliss, and holy. All of them are agreed on the following points: The soul is neither the body nor the mind nor the senses. All these latter are material. The soul is eternal. It is as such, free from suffering and sin; but due to inhabitation in the body and association with the mind and senses, it thinks, acts and experiences. The soul's involvement in the process of births and deaths is beginning-less, but can have an end when it attains salvation.[3] All souls are essentially the same in nature but the difference is due to the process of Karman. The most exalted order is the attainment of Brahmātman by the Ātman. One of the oft quoted statements is: One without a Second.

This theory of the identity of the divine and human spirit is the root of the Vedānta philosophy which has found expression in the early Upaniṣads.

Śaṇkarācārya propounded that Brahman is the ultimate Reality. The Universe is built upon the doctrine of vivarta or appearance of the Real as something which it is not.[4] Brahman is the sole Reality in the Universe. This is the Advaita school of thought. The Sānkhya school however posits the existence of two principles i.e. prakṛti (matter) and puruṣa (consciousness). These are two independent aspects of reality. Puruṣa is only consciousness and nothing more. It recognises an infinite number of spirits. It is from prakṛti that all visible things of the world emanate, as also the subtle substances like buddhi (intellect) ahaṁkara (egoism) and manas (mind). The ultimate constituents of prakṛti are sattva, rajas and tamas; and the changes that take place are attributable to the different types of their combinations.[5] The Viśiṣṭādvaita propounds non-dualism. According to it, the Brahman or the reality is not non-dual but a complex whole which incorporates within itself unity as well as diversity. In contrast to Śankara's view of absolute identity in which difference gets obliterated, in Rāmānuja's system, difference is not set aside as a mere construction of the mind, and therefore as illusory, but as being integrated with an abiding entity. The complex whole is constituted of the ultimate triad, acit, cit and Īśvara, respectively standing for the principles of material objects, the principles of individual spirits and God. The relationship between God on the one hand and cit and acit on the other is analogous to that between substance and its attributes. The Absolute is thus a complex which consists of one cosmic and its dependents, the world and the individual selves. The Vaiśeṣika school recognises the multiplicity of souls as also the reality of the world. Feeling, willing and thought are recognised as the functions of the soul.[6]

These differences are not of much practical import except in so far as they modify the conception of the state of the soul after liberation.

The Jaina philosophers have considered the characteristics of Jīva from two points of view - (1) the Vyavahāra Naya; (2) the Niścaya Naya. Vyavahāra Naya is the common or popular point of view. It is the ordinary common-sense view in which a man speaks of objects which he sees or are known to him. It is the point of view which people take in the normal course (vyavahāro janoditam).[7] Niścaya Naya means the realistic point of view. It is marked by accuracy in expression and precise in description. The description is of the realities which are overlooked in popular talk or account. For example, when we speak of an inkpot, we must say if the pot is made of metal, glass or clay and we must say whether the ink is red, blue or black.

In this world, we do not meet with Jīva or pure life as such. Jīva or the living substance is found mixed with non-living substance. In common parlance, Jīva is translated as soul or living being. An average individual, due to ignorance, regards his body as his soul and bestows all thought and attention to keep his body in comfort. The root cause of our suffering lies in our ignorance of its essential characteristics.

According to Jaina philosophy, Jīva is uncreated and indestructible. As already noticed, Jīva and Ajīva are the two substances which comprise the universe. The primary characteristic of Jīva is consciousness which is the hall-mark and centre of life. Attentiveness is its inherent feature, as without it, it cannot have conation. It is the prerequisite of any kind of knowledge. From the popular point of view, Jīva is possessed of four prāṇas: bala or power, indriya or the senses, ayu or life and ana-praṇa or respiration. It possesses them in future. The Indriyas or senses are five viz. sight, hearing, touch, taste and smell. Bala or power is of three kinds viz. the power of the body (action), of speech and mind. From the popular point of view, these vitalities mark out the living beings. Speaking from the realistic point of view, all these are the manifestations of consciousness.

Consciousness which is technically called Upayoga functions or manifests in two ways: Darśana (perception) and Jñāna (knowledge). The difference between Darśana and Jñāna is that in former, all the details of an object are not perceived while in the latter all details are known. The distinction between the two terms which are of frequent occurrence in Jaina philosophy must be clearly understood. Darśana is an indeterminate stage in the process of getting knowledge. The sense-object contact which initiates the process of knowledge first stirs the consciousness and in this stage there is a mere awareness of the presence of the object. As such, there is only an indefinite and indistinct idea about the object in question. The details about the object are not perceived and naturally there is no question of identifying the object as belonging to a particular class or group. The process of analysis which is inherent in the human mind enables the conversion of mere sense awareness into sense-perception. The vague consciousness of the object presented to the senses is replaced by a definite comprehension of the class-characteristics of it. The distinction of the object is grasped and this paves the way for a further expansion of the domain of knowledge.[8]

There is a difference of view on this point. According to Hemacandra, apprehension (Darśana) is the cognizance of an object which does not take place immediately after the sense-object contact. Apprehension, according to him, is the stuff which is transformed into comprehension (Jñāna). It is an established fact that nothing is produced which was absolutely non-existent and nothing existent is totally destroyed. Thus, apprehension itself undergoes transformation into the subsequent state, i.e. comprehension.[9] Darśana is more or less the first stage of knowledge; it may be without details or may consist of only an indefinite cognition. Jñāna or knowledge consists in the cognition of the details.

Darśana is of four kinds: Cakṣu, Acakṣu, avadhi and kevala. This means that there are four kinds of apprehension: Visual apprehension, non-visual apprehension, psychic apprehension or clairvoyance and perfect apprehension. Apprehension with the aid of eyes is Cakṣu Darśana. Acakṣu Darśana is apprehension derived with the aid of the mind, ear, nose, tongue or the skin. All these are the means of apprehension without the aid of eyes and hence such Darśana is called Acakṣu Darśana. Avadhi Darśana is apprehension derived through the soul directly. Modern psychical researches have shown that there could be cognition without the aid of senses and the mind. Such phenomena as clairvoyance, telepathy, clairaudience and the like have been recorded to prove the validity of occurrence of extra-sense perceptions. Those who are endowed with this power grasp the secret thoughts of other individuals without using their sense-organs. They also perceive events more or less remote in space and time.[10] Most of the modern psychologists like McDougal, H. H. Price and others have recognised that there is ample evidence to bear out the validity of the ancient belief in telepathy and clairvoyance as a great faculty of cognition in human beings through which information not possible for the senses to acquire, can be received. In Kevala Darśana or perfect apprehension, there is cognition of everything in the three worlds existent in the present, the past and the future.

Jñāna is of eight kinds: (I) Mati Jñāna, (2) Śruta Jñāna, (3) Avadhi Jñāna, (4) Manaḥ-paryaya Jñāna, (5) Kevala Jñāna, (6) Kumati or Ajñāna of Mati, (7) Kuśruta or Ajñāna of Śruta and (8) Vibhaṇgāvadhi or Ajñāna of Avadhi. The last three are false knowledge of the first three. It may be noted that while Nemicandra mentions Jñāna after Darśana in his Dravyasaṁgraha, Umasvāmi has mentioned Jñāna first and Darśana next in his Tattvārtha-sutra. The explanation offered by Pūjyapāda in his commentary on Tattvārtha-sūtra is that knowledge is worthier than apprehension.

Mati Jñāna is knowledge derived through the senses: it also includes knowledge that arises through the activity of the mind. Śruta Jñāna is knowledge derived from the scriptures, either by reading them or hearing when they are read. It may be termed as verbal knowledge as distinguished from Mati-Jñāna which is non-verbal. Bhadrabāhu enumerates eight qualities of intellect which are necessary for scriptural knowledge. They are: desire for hearing, repeated questioning, attentive hearing, grasping, enquiry, conviction, retention and right action.[11] Learning consists in competency to understand what is written. The distinction between the two consists in that in Mati-Jñāna there is no external aid of a language or symbol while in the Śruta Jñāna, knowledge derived from the scriptures, does not stop with what is read or heard but develops into thought and action according to the competency of the person concerned.

The third kind of knowledge is Avadhi Jñāna which is clairvoyance. It is directly acquired by the soul without the aid of the senses or the mind. Knowledge in the hypnotic state may be cited as an example of Avadhi-Jñāna. According to Jaina philosophy, the soul in its perfect purity has the inherent capacity to know all things, without reference to space or time. It is knowledge of things which have shape or form and is derived by intuition. Intuitions differ in scope and durability with different persons due to differ in their merits. One endowed with the highest type of Avadhi can intuit all things having form. In point of space, his intuition extends over a space that could be occupied by a countless number of space-units. As regards time, it penetrates countless number of cycles, both past and future. As regards modes, it can know an infinite number of them (things.)[12]

Manaḥ-paryāya Jñāna is knowledge of the thoughts of others. It is called telepathy. It is limited to the abode of human beings, is due to merit and is possessed by one having character (that is, a person who is a homeless ascetic).[13] Pūjyapāda Devanandi defines it: 'Due to its association with the manas (mind), the object of the manas (mind) of others is called manas and the paryāyaṁ ('knowledge' of that object) is Manaḥparyaya. It is not a Matijñāna because the mind is only an inactive background and does not make any contribution (in such knowledge). It is exclusively due to the potency of destruction-cum-subsidence although it is designed by means of the manas of oneself or of another (on account of the association with it.) The case is on par with the usage in the proposition 'behold the moon in the sky' in which the moon is pointed out by means of the sky.'[14]

Manaḥ-paryayajñāna is of two kinds: ṛjumati and vipulamati.[15] The former refers to the thoughts and feelings of others or in one's own mind while the latter means knowledge of the thoughts and feelings of others whether present now or relating to the past or future time. The state of the soul on the destruction-cum-subsidence of the karmic veil covering telepathy is purity. The excellence of telepathy depends upon the extent of purity and absence from fall. Vipulamati is purer than ṛjumati with regard to the object (subject matter), space, time, nature and condition.

The difference between telepathy and clairvoyance is with regard to purity, space, knower and objects.[16] Telepathy is purer than clairvoyance with regard to all the aforesaid matters. Telepathy arises in the case of ascetics who are possessed of high conduct and who have progressed from the seventh stage of perfection of vows to the twelfth stage of destroyed delusion. Even among the ascetics, it arises only in those who advance spiritually higher and higher. Clairvoyance can be possessed by Devas, infernal beings, human beings and animals. The difference between the two is based on the distinctions between the possessors.[17]

It may be of great interest to mention that even in the West the phenomena of extra-sensory perception like clairvoyance, telepathy, precognition and mediumship have been accepted as facts by psychologists like McDougall. Prof. H. H. Price says that evidence for clairvoyance and telepathy is 'abundant and good'. Dr. Rhine has done good work in extra-sensory perception. He says that extra-sensory perception in the form of clairvoyance and telepathy is an actual and demonstrable occurrence. It is not a sensory phenomenon.[18]

Kevala Jñāna is omniscience. A soul in its pure and liberated state can comprehend all substances in all forms or modes. Umāsvāmi has stated that omniscience extends to all substances and all their modes simultaneously.[19] Everything comes within the purview of omniscience. The various kinds of Jñāna enumerated and discussed so far point out to the fact that this kind of Jñāna is progressive development of knowledge. Omniscience is the final point which is reached by knowledge when it is free from all kinds of Karmic veils. The perception of an omniscient self is not produced by the sense organs, and hence it can know supersensory objects. It is not produced in succession but simultaneously and hence it cognises all the objects of the universe at one and the same time since it is beyond the limitations of space and time. The omniscient self is pure and perfect and hence, it cannot be tainted by the imperfections of sensory and mental condition. The past and future arc perceived by the omniscient not as present, but as past and future. Hence no question of illusion arises. The omniscient knows the past existing in the past and the future as existing in the future. Because of the complete destruction of the obscuring veils of Karma, the cognition of the omniscient . . . is derived directly from the self, independently of any media of the external senses and mind.[20]

False knowledge or perverted knowledge is of three kinds: Ajñāna of Mati, Śruta and Avadhi. Wrong knowledge is the result of wrong approach, attitude or discrimination. Wrong knowledge is caused owing to wrong belief. The sense of discrimination is necessary for right knowledge. Want of clarity in thinking is also responsible for wrong knowledge. Owing to wrong beliefs wrong qualities are attributed to things and the expression of views is bound to be more imaginary than real. One or more of these factors are responsible for wrong sensory knowledge, wrong scriptural knowledge and erroneous clairvoyance.

From another point of view, knowledge is divided into two classes: Pratyakṣa (direct) and Parokṣa (indirect). The difference between the two kinds of knowledge is due to the difference between the media through which it is derived. Knowledge derived through the senses and the mind is indirect knowledge. According to Jaina thinkers, mind is anindriya or non-sense. Sense-organs have their seats in the different parts of the body while the mind has no connection with the body. It is an internal organ of cognition and helps the self to comprehend states like pleasure and pain. Accordingly Mati Jñāna and Śruta Jñāna fall under the category of indirect knowledge as they are derived through the mediation of the senses and the mind. The other three viz. Avadhi, Manaḥparyāya and Kevala are direct or immediate knowledge.

Jaina psychology recognises four stages In Mati Jñāna viz. (1) Avagraha or perception. (2) īhā or speculation, (3) avāya or perceptual judgment, and (4) dhāraṇā or retention. Avagraha creates an awareness and perception of any object. Awareness stirs the consciousness. It is indeterminate and cognises the general features of an object. Īhā or speculation follows general awareness of an object; speculation or further inquiry advances towards a distinct awareness to grasp the distinctive characters. For instance, in sensation we simply hear a sound and do not know its nature. There we get a mere acquaintance of the sound. In speculation we are able to cognise the nature of the sound to a great extent. Sensation cognises only a part of the object, while speculation cognises the rest and strives for the determination of a specific feature. Speculation is striving for a specific determination of an object that has already been cognised by sensation. The mental state that strives for the ascertainment of the truth on the ground of reason, which tends to accept the true and reject the false, is speculation.[21] Avaya or perceptual judgment consists in the ascertainment of the right and exclusion of the wrong. It is a determination of the existent qualities and exclusion of the non-existent qualities and exclusion of the nonexistent ones. Dhāraṇā or retention follows the perceptual judgment as it consists in the consolidation of that perception for a certain length of time. It is not by any means the condition recollection. From what has been said about the nature of retention, it is obvious that the Jaina psychology considers memory to be a species of cognition. Memory is the power of retaining and reproducing mental or sensory impressions. The image is the image of what was experienced in the past. It is part of Mati Jñāna.

From the realistic point of view, Jīva is pure Darśana and Jñāna, though from the popular point of view, Darśana is of four kinds while Jñāna is of eight kinds, as just discussed. Jainism examines everything from different points of view and makes no dogmatic assertion. The Nyāya philosophy does not recognise the identity of a quality and its possessor, while Jainism recognises the identity between the two. It has been clearly stated in the Pancāstikāya that Darśana and Jñāna are identical with Jīva and are not separable from it.[22]

Mention is already made that in this world we find Jīva normally in some form, though from the real point of view, Jīva has no form; it has neither colour, nor taste, nor smell nor touch. In its natural condition, Jīva is invisible. It is only because of its association or combination with Pudgala or Karmic matter, it becomes visible. It is only when Jīva is in bondage of Karma (pudgala) that we find it possessing the characteristics of the latter viz. form, touch, taste, smell and colour. The souls in bondage and subject to transmigration are called Saṁsārin Jīvas. A Jīva is the enjoyer of the fruits of the karmas.

The Jīva is formless but when embodied, it occupies the same extent as its body. It has the character of upward motion. A Jīva fills up either a small or large body. This view is criticised by the Vedāntins who contend that it is impossible that the same Jīva can enter the body of a fly or an elephant. In support of their view the Jainas argue that just as a lamp illumines the whole of the space by its lights, whether it is placed in a small pot or a big room, so also, a Jīva contracts or expands according to the size of the body in which it is embodied. This is only from the popular point of view as according to the realistic point, the soul occupies innumerable pradeśas in the Lokākāśa. As regards the characteristic of upward motion, it has been stated in the Pancāstikāya that when a soul is freed from the impurity of the Karma, it goes upward to the end of the Loka. The point has been discussed already with reference to Sidda-Śilā.

The Saṁsāri Jīvas or the transmigrating souls are divided into two kinds: those with minds (samanaska) and those without minds (amanaska).[23] The mind is either physical (dravya) or psychical (bhāva). According to Jaina thinkers, mind is anindriya or non-sense-organ. The other senses are external while the mind is internal. The mind does not come in contact directly with any object; it cognises such objects as are already perceived by the senses. The physical mind is nothing but the material atoms transformed into the form of mind.[24] The psychic mind is the result of purity of soul. Those endowed with mind possess the power of discriminating between the good and the evil.

The transmigrating souls are of two classes: trasa (mobile) and sthāvara (immobile). This distinction is based on the fruition of the karmas, not on their character of movability or immovability.[25] The immobile beings which are possessed of one sense viz. the sense of touch are of various kinds while trasa Jīvas are classified on the basis of the number of senses they are possessed of viz. two, three, four, five. Jīvas with live senses are of two classes, that is, those with mind and those without mind. Jīvas having one sense are either bādara or sūkṣma. They are all again divided into two varieties each viz. paryāpta or developable and aparyāpta or undevelopable.[26]

Though the Dravya Saṁgraha in verse 12 briefly mentions fourteen varieties of Jīvas commonly known as Jīva-samāsa in Jaina philosophy, many more classes are mentioned in the works like the Gommaṭasāra (Jīva-kānda).[27]

From the protoplasm of the germ-cell to a full grown up human being, there is an infinite number of souls or living beings in the universe. The protoplasm so far as is known at present has no ears to hear, no eyes to see, no nose to smell, no tongue to taste; it has only the sense of touch. The human being has all the five senses fully developed and distinct, and a mind also which is a sort of additional and higher sense (a quasi-sense), the organ of which sense is invisible to us. According to Jainism, it is an organ which is made up of subtle matter called Manovargaṇa, or mental matter. Its form is like a lotus with eight petals near the heart. Professor Trod and eminent war-surgeons dispute the brain as the seat of mental activity. In war time operations, brains were removed without impairing the mental faculties.[28]

Dealing with the sthāvara or immobile Jīvas which are possessed of one sense, the sense of touch, they are either gross (bādara) or fine (sukṣma). Again, they are either developable (paryāpta) or undevelopable (aparyāpta). These beings are earth-bodied, water-bodied, fire-bodied, air-bodied beings as also the plants. These beings are named so on the basis of the fruition of the Nāma Karmas. They are possessed of the four vitalities: the sense-organ of touch, strength of body or energy, respiration and span of life. The earth-bodied being is that which has earth for its body; to put it in another way, it is the soul that lives in the earth body. The same is the case with water-bodied beings. Examples for the first type are quarry, diamond or coal in mine, stones, metals, vermilion, orpiment (or yellow mineral), etc., for the second type: water, dew, snow, fog; for the third type: flames, lightning, meteors, salamander etc.; for the fourth type: the tiny living creature we breathe in.[29] The fifth class is of the vegetable-souled kingdom, either individual-souled or host-souled.

The fine one-sensed souls cannot be known by our senses. They penetrate all matter and are everywhere in the universe. They do not obstruct others nor are they obstructed by others. Some are born with a capacity to develop while others, not.

Vanaspati (Nigoda) or vegetable kingdom has a vast variety of beings: plants, trees, shrubs, grass, vegetable crops of different varieties, garlic, onion, fruits, flowers, etc. Sir J. C. Bose has shown by his experiments that the plants have life and capacity of experience. Recent experiments have disclosed that music has a healthy effect on the growth of plants and crops. All the varieties of Nigoda beings which are visible to us are gross or it may be that Vanaspati is taken as a variety of Nigoda. The fine ones are everywhere in the universe and are invisible. They are different from water-bodied or fire-bodied or earth-bodied souls. There are vegetables which have one body and one soul. There are also vegetables which have one body with many souls. They are called Nitya-Nigoda. Most of the vegetable-kingdom is paryāpta as they are capable of development or growth with the availability of food, drink, etc. They are immobile as they do not possess the inherent capacity to move.

The two-sensed beings possess the senses of touch and smell. Worms, oysters, conches, leeches. The three-sensed beings possess the senses of touch, smell and sight. The examples of it arc bugs, lice, ants, and moths. The beings which have four senses of taste, smell, sight and hearing are bees, flies, and mosquitoes.

Among the live-sensed beings, there are various classes. They are divided into three classes: those that reside in water like the fish, crocodile, whale etc; those that live on earth like the cows, elephants, buffaloes; and those that live in air like birds, bat, etc.

Human beings are divided into two categories: those who are fully grown up and those who are infirm or not fully developed. It is only those who are mentally and physically developed that can develop all the inherent potentialities of the self and aspire for release from the cycle of birth. Those whose sense-organs and psychical faculties are fully developed can be healthy and balanced in thought and action. The human beings are endowed with the mind whose function is to find out the means of attaining the good and avoid the evil. Those with a mind are also known as Saṁjñi jīvas.[30]

The celestial beings and the infernal beings are born by instantaneous rise in special beds.[31] It has been mentioned in the earlier (Tattvārtha sūtra) that there are three kinds of birth for the earthly beings (1) umbilical (with a sac covering) like children, (2) incubatory (like an egg), e.g. chickens, etc. and (3) un-umbilical (without a sac covering) like the cubs, deer, etc.[32] These three kinds of births alone constitute uterine birth. The celestial beings are born in box-beds while the infernal beings are born in bladders hung from the ceilings of the holes in hel1.[33]

The celestial beings or the devas are so born in that state as a result of their meritorious Karmas (punya). They always amuse themselves and possess a shining body called the vaikriyika śarīra. It is a fluid body and the devas can therefore assume any form they like. The body has no flesh, bone or blood and therefore no filthy excretions come out from it. It is lustrous. The devas have eight heavenly acquisitions by their very nature: (1) Aṇimā is the capacity to shrink their bodies or make them small. (2) Mahimā is the capacity to expand their bodies to any dimensions. (3) Laghimā is the capacity to make their bodies very light. (4) Garimā is the capacity to make them very heavy. (5) Sakamā -rūpitva is capacity to adopt any form of body or any number of bodies at one and the same time. (6) Vaśiṭa is the capacity to bring others under subjection. (7) Īśitva is the capacity to exhibit superiority over others. (8) Prakāmya is the power to act as they desire.[34]

On the rise of the karmas leading to a birth in the Celestial state, those beings (Devas) roam freely and derive pleasure in several parts like mountains and oceans of the terrestrial world. They are endowed with magnificence, splendor and extra-ordinary powers as already indicated. There are differences amongst them both as regards their status and duration of life.

There is a full discussion of the Celestial beings in Chapter IV of the Tattvārthāsūtra by Umāsvāmi. There are four types of Celestial Beings: I) Bhavanavāsi or the Residential; 2) Vyantara or the peripatetic; 3) Jyotiśka or the Stellar; 4) Vaimānika or the heavenly. There are again ten classes among the Residential Devas, eight classes among the Peripatetic Devas, five among the Stellar Devas and twelve among the Heavenly Devas. There are grades among them of superior or inferior kind. The Residential Devas and some others enjoy sexual pleasures as they are actuated by Karmas which cause affliction and uneasiness. The others derive pleasure by listening to sweet song, gentle laughter, lovely words and the pleasant sounds of ornaments worn by their Devis. The Residential Devas live in mansions while the peripatetic Devas live in the upper regions beyond the innumerable islands and oceans. The Stellar Devas comprise the sun, the moon, the planets, stars and the constellations. As they are endowed with light, they are called luminaries. These luminaries spread over space which is one hundred and ten

Yojanās in thickness. Horizontally the space is of the extent of innumerable islands and oceans up to the humid atmosphere.[35] The Heavenly Beings who possess the merit (puṇya) reside in three types of Vimānas called Indraka, Śreṇi, and Puśpaprakīrṇaka. There are sixteen heavens one above the other. The Vaimānikas who live higher up are superior to those residing lower down owing to their Karmas with regard to life-time, power, happiness, brilliance, purity in thought, capacity of the senses and range of clairvoyance. In the higher-ups, there is less of pride and other passions. All the Devas are of different thought-complexions or colours.

The only other beings that remain for consideration are the Nārakis or those who inhabit the hells. These regions are seven one below the other, surrounded by the circle of humid atmosphere which is supported by dense air which itself rests on thin air. Each of these regions has respectively the luster of jewel (Ratnaprabhā), the colour of pebbles (Sarkaraprabhā), the colour of sand (Vālukaprabhā), the colour of clay or mud (Paṇkaprabhā), the colour of smoke (Dhūmaprabhā), the colour of darkness (Tamaḥprabhā) and the colour of thick darkness (Mahātamaḥprabhā). These regions are surrounded by three kinds of air and space.

Owing to the adverse nature of these regions, everything about the infernal beings is disagreeable, causing pain and anguish. The thoughts of these beings are impure and foul. Their environment and bodies reel with pain and all that increases as one goes down the lower regions. Their bodies are deformed, loathsome and hideous. Their sight is repulsive and fearful. Their bodily shapes are disgusting to look at. In the first four regions the inmates suffer from excessive heat while those in the lower regions suffer from intense cold. The activities of the infernal beings which are directed towards promotion of happiness result only in misery and suffering of unbearable type which increases in intensity by degrees as the regions go lower down. Due to their Karmas, the infernal beings are born with all the suffering and mental anguish.

When they move closer their animosity increases and their recollections of the past infuses hatred and enmity towards one another. They indulge in mutual attack with weapons of various types and cause increased suffering to one another. Owing to the rise of Āsuri Karma in them, they are actuated by malice and cause unbearable pain to others. 'They cause pain by making others drink molten iron, embrace red-hot iron pillars, and ascend and descend the tree with sharp thorns. They also strike others with hammers, cut them with hatchets and knives, sprinkle boiling oil on them . . . and crush them in oil press. Their life-time cannot be cut short as they cannot meet with premature death due to the various sorts of injuries suffered by them.'[36]

The above discussion gives us a clear idea about the states of existence (gati) which a soul passes through. The gatis are, human, Celestial, Tiryanca and Nāraki. We have found that life is embodied in an endless variety of bodies and states. There are obvious differences of body, sense and mind in different beings, though the classification is entirely based on the kind of body.

The question that finally emerges is: What is the cause of these changes in the journey of a soul in the universe? Is it by chance that the metamorphosis takes place or is there any law which offers a reasonable and convincing explanation? Is it possible for the souls which are inherently pure and perfect to free themselves from the shackles or bondages and regain their perfection? Jainism has provided answers to these essential questions that arise in life and we shall now see how bondage of the soul comes about before we can investigate into the methods of release from bondage.

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CHAPTER 7

THE DOCTRINE OF KARMA

'Our deeds still travel with us from afar,
And what we have been, makes us what we are.'
- George Elliot

The doctrine of Karma occupies a more significant position in the Jaina philosophy than it does in the other Indian philosophies. It is a matter of common experience that happiness and misery are experienced without any apparent reason. Good men suffer and wicked persons appear to thrive enjoying life without any difficulty. Persons with merit and possessing high educational qualifications seem to rot at the bottom while people with lesser abilities with pious character are found suffering, facing difficulties of various types. These inequalities are explained away popularly by reference to fate or destiny. Others say that 'there is a Divinity that shapes our ends, rough hew them how we will'. Are men and women helpless creatures at the mercy of some force, known or unknown?

The supreme importance of the doctrine of Karma lies in providing a rational and satisfying explanation to the apparently inexplicable phenomena of birth and death, of happiness and misery, of inequalities in mental and physical attainments and of the existence of different species of living beings.

It is the basic principle of Jainism that every Jīva or soul is possessed of consciousness, and of upayoga comprising the powers of perception and of knowledge; it has no form but is the doer of all actions; it has the capacity to occupy the full dimensions of the body which embodies it; it is the enjoyer of the fruits of its actions and located in the changing universe; it has an inherent tendency to move upwards and is a Siddha in its state of perfection. From the popular point of view, it is possessed of the four prāṇas: the senses, power, span of life and respiration. From the real point of view the soul is identical with consciousness.

If these are the characteristics of Jīva as already explained in the previous chapter, how is it that a Jīva finds itself entangled in the Saṁsāra suffering life and death, happiness and misery? In the world, only a few souls are in a state of comparative development and the rest of them are in forms and bodies which are blind to their real nature.

The answer to this enigma is to be found in the operation of Karmic matter which draws a veil over the natural qualities of the soul crippling their powers in varying degrees. Jainism starts with the premise that the soul is found entangled with Karma from eternity. It is the primary function of religion to stop the influx and mitigate the presence of Karma with the soul and to show the path of liberation and the methods through which the soul could achieve perfection.

What then is the nature of Karma? In ordinary parlance Karma means action, deed or work. Sometimes, it means acts of ritualistic nature enjoined by the scriptures. In Jaina philosophy, it means a form of matter or pudgala. It is inert and lifeless. It is very fine and subtle. It cannot be perceived or discerned by any of our senses. It cannot be seen even with the most sensitive microscope, with the maximum magnifying capacity. It baffles all analysis at the hands of a chemist or physicist who can neither identify nor analyse it. It is millions of times finer and subtler than the waves of sound, light or electricity, or the electrons or protons conceived by modern science. Yet the matter is ever surrounding us on all sides and permeating the entire space and atmosphere. It is the primary cause which keeps the universe going. Every phenomenon in the universe is the manifestation of the Karmic effect.[1]

How does the influx or accession of the Karma with the soul take place? The vibration of the soul is called yoga or activity. The activity may be due to the body, speech or thought. The vibrations in the soul occur as a result of the bodily activity or the activity of the molecules composing the organ of speech or consequent on the activity of the molecules composing the mind. Just as water flows into the lake by means of streams, so also the Karmic matter flows into the soul through the channel or medium of activity. Hence activity which is the cause of influx of Karma is called Āsrava.[2] The thought activity is called the Bhāva-Karma while the actual matter flowing into the soul and binding it is called Dravya-Karma. Though the soul is pure and perfect, it is the flowing in of the Karmic particles that obscures its innate qualities in the manner in which the light of the sun is obscured by thick clouds or blinding dust. One may as well ask how an immaterial being like the self can be obscured by material particles. Common experience tells us that many of the inner qualities of a human being like decency, self-restraint and coherent speech become obscured and perverted by consumption of intoxicating drugs or drinks.

Karma may result in or cause the inflow of puṇya (merit) or pāpa (demerit or sin) according as the activity is virtuous (śubha) or wicked (aśubha). The intention underlying an activity and its consequences are both taken into account. Causing injury, stealing etc., are bodily activities which are evil. Similarly harsh speech, lying etc. are evil activities of speech. Envy, hatred, jealousy are evil activities of the mind. That which purifies the soul or brings happiness is merit. Sin produces misery, pain, or uneasiness.

Karmas differ from another point of view also. They may differ in their nature (prakṛti) or manner of effect (pariṇāma); they may differ in the duration of their effect (sthiti); there may be difference in the intensity of their effect (anubhāga or rasa) or in their quantity (pradeśa). These depend upon the nature of the activity, depending upon the circumstances and the cause actuating such activity. The nature of the influx differs according as the activity is feeble or intense; it will also depend upon the intentional or unintentional nature of the activity. Circumstances, both external and internal, may combine to make the feeling or activity very acute or feeble. Sometimes acts are done with intention or carelessly. Supposing a person kills another as an act of revenge or intentionally, the act is done knowingly and the gravity of the passion so aroused is strong. If, on the other hand, a person treads on an ant and kills it unknowingly, there is no intention to kill. The influx of karma also differs according as the person is or is not actuated by kaṣāyas or passions like, anger, pride, deceitfulness and greed. Apart from the five senses and four passions, there are five kinds of vowlessness: killing, uttering falsehood, stealing, un-chastity and attachment. These cause the activities of the body, speech and mind and are therefore the channels of influx of Karmas which lead to the cycle of births and deaths.

Eight Kinds of Karmas

It is thus clear that apart from the fact that the soul is bound with Karmic matter from eternity, it becomes involved every moment into the influx of fresh Karmic matter. In this mundane existence, each of the infinite number of souls in the universe is a distinct entity subject to its own Karmas according to its own activities and spiritual progress. So the old Karmas become auxiliary causes for modifications of the sours vibrations and passions. Even though the soul is pure, it becomes affected with the molecules of material Karmas due to various kinds of activities as noticed above and become causes of wrong belief, ignorance, passionate conduct etc. Just as the soul produces it's thought activities owing to the material Karmas, it also experiences the fruits of those activities due to material molecules of the Karmas.[3] That is how the various kinds of material obstructive Karmas obscure the real nature of the soul and render realization of the qualities of the self difficult.

Therefore, Karmas which obscure the four great attributes of the soul, viz. infinite perception, infinite knowledge, infinite power and infinite bliss, and thereby hinder it from realising them, are respectively called Darśanāvaraṇīya, Jñānavaraṇīya, Antarāya and Mohanīya. While the first one obscures the attribute of perception, the second one obscures knowledge, the third one hinders soul's power and obstructs its passage to success; and the fourth one creates a delusion disabling the soul from knowing what is real happiness and what is infatuation. Since these four kinds of Karmas obscure each of the supreme attributes of the soul, they are called the ghātiya or destructive Karmas.

The remaining four kinds of Karmas do not destroy the qualities of the soul but merely affect its mundane existence. They are : Āyus, Nāma, Gotra and Vedanīya. The first Karma determines the duration of life and other conditions of existence; the second one determines the character of one's personality like the body, height, colour, size, etc; the third one determines one's family, nationality, etc., the fourth one determines the nature of the pleasure and pain that one suffers in mundane life. Since these do not affect the essential attributes of the soul, they are called aghātiya or non-destructive Karmas. Thus there are eight kinds of Karmas.[4]

Ghāti Karmas

Now it is necessary to find out the causes of each of these Karmas so that one may prevent the accumulation of such Karmas and try to free oneself from them. Since Umāsvāmi has dealt with the Jñānavaraṇīya Karma first, I shall also discuss it first.

Jñānavaraṇīya Karma

Spite or hatred against knowledge, concealment of knowledge from others, declining or failing to import knowledge due to envy or jealousy, causing obstruction or impediment to others in the acquisition of knowledge, disregarding true knowledge, or disparaging true knowledge lead to influx of Karmas that obscure knowledge and perception.[5] Since perception precedes comprehension, the Ācārya has used the two words Jñāna and Darśana together in the concluding part of the Sutra. Jñāna, is of five kinds: Mati Jñāna, Śruta Jñāna, Avadhi Jñāna, Manaḥ-paryaya Jñāna, and Kevala Jñāna. Mati Jñāna is that knowledge which is obtained through the senses while Śruta-Jñāna is that which is obtained by the study of scriptures, either by reading or hearing others reading the same. Avadhi-Jñāna is extra-perceptual knowledge enabling its possessor to perceive events happening at distant places. It may refer to the past, present or future. It is called clairvoyance. Manaḥ- paryaya Jñāna is telepathic knowledge. Kevala-Jñāna is omniscience which the liberated ones alone possess.

The various acts mentioned in the Sūtra are responsible for the influx of Karma which obstructs or obscures the knowledge of the soul. They are transgressions of normal rules of conduct and attitude of mind. Real learning in a man or woman should make such person humble. Knowledge is infinite and consciousness of this fact should sink down the ego. But there are some people who think that they have known all that could be known and feel envious of others reputed for learning. Here learning refers to true knowledge of self which shows the way to liberation. One should not spite another and parade one's own knowledge with a sense of vanity. Apart from exhibition of spite (pradoṣa), there are instances of concealment of one's own knowledge and declining to teach others due to envy (mātsarya). There may be cases where teachers exhibit indifference or disregard (āsādana) to what is taught by others. There may be cases of disparagement (upaghāta) or belittling what is taught by others. While the former involves lack of veneration, the latter refers to condemnation of true knowledge as false. All these are cases of varieties of perverted minds. These mental activities breed Karmas which obscure both perception and knowledge. The causes of Karmas obscuring the first two kinds of knowledge have been discussed above. The remaining three kinds of knowledge depend upon the manifestation the inner powers of the soul. The possibility of manifestation depends upon whether an individual is a bhavya or abhavya. An individual is a bhavya who is possessed of or develops right faith, right knowledge and right conduct. So long as these qualities of the soul do not manifest themselves in an individual or so long as an individual remains an abhavya, the three kinds of knowledge remain dormant and there is no hope of manifestation of any of them. He is not destined for liberation.

Darśanāvaraṇīya Karma

The causes of this kind of Karma are: attributing faults and shortcomings to the omniscient, the scriptures, the association of ascetics, the true religion and the Celestial Beings. Such activities or speech and mind lead to the influx of faith-deluding Karmas.[6] The omniscient possess perfect knowledge and the scriptures are composed on the basis of knowledge that is passed on by the Gaṇadharas or their disciples. The ascetics form a group (sangha) or association with an Ācārya as the head. True religion is one which helps an individual to destroy the Karmas and attain liberation from the Saṁsāra. Faith, in this context, consists of belief in the truth of what is stated in a scripture or the infallibility of individuals; it is firm belief in the greatness of superiority of individuals in knowledge and, purity of mind and character. Slandering the great souls and imagining defects where there are none, is avaraṇavāda.

Darśanāvaraṇīya is subdivided into nine classes: Cakṣu Darśanāvaraṇīya, Acakṣu Darśanāvaraṇīya, Avadhi Darśanāvaraṇīya, Kevala Darśanāvaraṇīya, Nidrā, Nidrānidrā, Pracalā, Pracalapracalā and Styānagṛddhi.[7] Cakṣu Darśanāvaraṇīya is Karma which obscures the awareness through the ocular sense or the eyes. This is occasioned by some defect in the psycho-physical mechanism which interferes with the normal condition of visual perception. Acakṣu Darśanāvaraṇīya is that kind of Karma which obscures the non-ocular kinds of perception. It obviously refers to perception through other than sense organs like skin, tongue, nose, and ear. It is through these organs that an individual gets awareness of touch, taste, smell and sound. So long as any or all the sensory mechanisms are functioning properly, awareness through the corresponding sense-organ will be normal. It is common experience that some persons have one or more organs impaired and there is no awareness through such organ. Cakṣu and Acakṣu Darśana have obvious reference to experiences of senses in the external world.

Avadhi-Darśanāvaraṇīya, like the Avadhi Jñānavaraṇīya refers to that kind of Karma which prevents the soul from super-perception without reference to time or space. General ignorance, wrong beliefs about the reality, passions and delusions are causes of obscuring the capacity of perfect perception. That is the effect of Kevala- Darśanāvaraṇīya Karma.

The other forms of Darśanāvaraṇīya Karma which produce the psycho-physical conditions obscuring the capacity of perception are: sleep (nidrā), deep sleep, (nidrā-nidrā), sleep while sitting (pracala) which is popularly known as drowsiness, heavy drowsiness heavy drowsiness (pracala-pracala) and sleep-walking committing some bodily actions (styānagṛddhi). This is otherwise termed as somnambulism or indulging in wicked activity while in sleep. All these are psycho-physical conditions which naturally obscure the capacity of perception.

Antarāya

The third destructive Karma is Antarāya which is responsible for creation of mental conflicts so as to prevent or create a sense of indecision in the individual in performance of beneficent acts conducive to the ethical and spiritual progress of the soul. Antarāya Karma is of five kinds: those which obstruct (1) charity or dāna, (2) gain or lābha, (3) enjoyment or bhoga of consumable things, (4) enjoyment of non-consumable things (upabhoga) and (5) effort of exertion (vīrya). These five kinds of obstructive karmas hinder the individual from activities which are conducive to merit or renunciation. As an instance of the first one, we may refer to usual experiences of many persons. They are inclined to give something in charity but somehow, there is some feeling or thought which prevents them from giving effect to charitable decision. The mind becomes indecisive and hesitation starts resulting in cancellation of the decision to give in charity. The second prevents them from enjoying profits or gains made by him. The third and the fourth Karmas hinder them from enjoying thing or properties, consumable or non-consumable, or movable or immovable, even though they possess them and desire to use and enjoy them. There are many instances in life where men accumulate and are deprived of their use or enjoyment by some unforeseen cause. It is the result of these Karmas. The fifth one prevents them from making efforts in the direction of achieving something good and beneficial to the soul. The hindrance may be either with reference to the spiritual activities or worldly success.

Creation of obstacles in the ways of others is the cause of Antarāya Karma or obstructive Karmas.[8] Causing obstructions to others in the performance of deeds of charity, generosity, conferring of public benefit, helping those in difficulties, undertaking works of public utility are the causes for the influx of obstructive Karmas. From the point of fruition of this kind of Karma, any activity obstructive of a good act or speech is sufficient.

Mohanīya

The fourth destructive Karma is Mohanīya Karma. It obscures the power of discrimination and creates an infatuation or delusion in the individual in his approach to various matters in life. These Karmas are of twenty-eight kinds.[9] These are: the three sub-types of faith-deluding

Karmas, the two types of conduct-deluding Karmas which cause (and which are caused by) passions and quasi-passions, the sub-types of passions and the quasi-passions, being sixteen and nine, respectively.[10] The operation of this Karma makes the individual blind to the true nature of self. His knowledge, faith and conduct would either be false, or perverted. There are two main sub-divisions in the Mohanīya Karma: (i) the faith deluding and (ii) the conduct deluding. In all there are twenty-eight types of Mohanīya Karmas.

As regards the Faith-deluding (Darśana -Mohanīya) Karmas, they are of three kinds. The first is Mithyātva or wrong belief. The wrong belief relates to true nature of the self, the tenets preached by the Tīrthaṅkaras and the validity of the scriptures composed by the great saints. The second one concerns a stage of mental attitude where the right and wrong beliefs are mixed up and there is inability to distinguish between the two. This is called Samyag-mithyātva-miśra. The last one is Samyatva-Prakṛti. This is a state where the right belief is clouded by slight wrong belief, a sort of wavering. The firmness of right belief is somewhat hazy.

Cāritra Mohanīya or right-conduct deluding Karmas are of 28 types.

On the rise of the first kind of Karma, the individual turns away from the path revealed by the omniscient, becomes indifferent to the faith in the true nature of reality and is incapable of discriminating what is beneficial to him and what is not. An attitude so produced is a perverse attitude; if it is restrained by right and virtuous thought-activity, then there is no obstruction to the right faith. If the perverse attitude is mixed up with the purified state, then we have the second type. The Jainas liken the influence of these three classes of Mohanīya Karma to the results arising from taking the grain kodrāva. If this grain is eaten without any preparation, it causes the most intense giddiness so as to bewilder the eater greatly. Such is the effect of Mithyātva. It the husk of the grain is removed, the effect is less stupefying and resembles that of misra, whereas, if the grain is thoroughly cleansed, the occasional slight uneasiness it may cause is comparable to Samyatva.[11]

Cāritra Mohanīya (or conduct deluding) Karma is of 25 kinds. It is difficult to deal with them in detail in this book. The passions or the kaṣāyas are four in the main: anger, pride, deceit and greed. Each of these has four sub-divisions and conduct which is affected by them leads to endless cycle of worldly existence. The four sub-divisions are: anantānubandhin or that Karma which extends to the duration of entire life; apratyākhyānāvaraṇa or the non-preventable emotion of any of the passions; Pratyakhyānāvaraṇa or preventable or controllable passions; Samjvṇlana or flaring up of passion but controllable by self-discipline. The duration of the 2nd, 3rd and 4th kinds of Karmas is respectively one year, four months and fifteen days. The degrees of strength of Kaṣāyas are illustrated by examples. The four species of anger are to be likened unto a line drawn in stone, in earth, in dust and in water. The first can be removed with great effort, each following one always more easily. Likewise also, the life-long enduring anger is only combated in its effect with exceeding strength and difficulty while the effect of the three remaining species accordingly diminishes in power and can therefore, also more easily be destroyed. The degrees of pride are to be likened unto a pillar of stone, a bone, a piece of wood, and the liana of a Dalbergia ougeinensis; the inflexibility correspondingly decreases. The species of deceitfulness are to be compared to a bamboo-root, the horn of a ram, the urine of a cow, and a piece of wood. The crookedness of each of these is removed more and more easily than in the preceding one. (The zigzag line of the cow's urine disappears through the influence of wind and weather.) The degrees of greed correspond to scarlet colour, to greater or smaller dirt, and to a spot of turmeric, which soil a garment: the scarlet is hardly removable, the dirt with more or less trouble, and the spot of turmeric can be removed with ease.[12]

The Nokaṣāyas (non-passions)

The six non-passions are: (1) hāsya, laughing or joking, (2) Rati; improper and confirmed prejudicial liking, (3) arati, improper and confirmed prejudicial disliking, (4) Śoka-sorrow, (5) bhaya, fear, (6) jugupsā, disgust. All these six are Cāritra Mohanīyas, because the soul which is subjected to them, is hindered through them in the practice of right conduct. These mere sensations of pain and pleasure do not have this retarding effect; and that is why one must distinguish between the vedanīyas and the Nokaṣāyas.[13]

This kind of Karma leads to wrong faith and arrests the spiritual development of the house-holder or the ascetic. There are nine Nokaṣāyas or quasi-passions: hāsya or laughter, rati or indulgence, gratification, arati or dissatisfaction, dislike, Śoka or sorrow, bhaya or fear, or jugupsā or aversion, disgust, strīveda or hankering after or longing for women, puṁveda or hankering after men and napuṁsakaveda or longing for the neuter sex. All these are the causes of different Karmas. They can be controlled by self-restraint. All these emotional experiences upset the balance of thought and action and the intensity of the passions determines the duration of the Karmas. When one is actuated by passions or quasi-passions, there takes place influx of conduct-deluding Karmas. There are people who ridicule right faith in others and deride those in distress or misery. Sometimes laughter is a matter of aimless sport. Association with men or women of ignoble character leads both to misery and sorrow. Feeling of disgust for others or behaving with hatred, or feeling intense attachment towards persons of opposite sex are all causes that soil the soul and attract fresh Karmas.

Aghatiya Karmas

These are of four kinds: Āyu, Nāma, Gotra and Vedanīya. Each of these has reference to beings born in any of the four states (gatis) of existence: human, celestial, hellish and sub-human.

Āyu Karma

The life-karmas determine the quantum of life in the states of existence as infernal beings, plants, animals, human beings and celestial beings. That Karma which determines the duration of life of an individual being in a particular state is called infernal-life Karma, tiryanca-life Karma, human-life Karma and celestial life Karma. It is responsible for determination of the duration of life of each individual being in its state of existence. When the duration of the Karma is exhausted, the being must die. It is therefore this Karma which is responsible for the birth and death of an individual being.

Umāsvāmi has explained the causes of influx of karmas which lead to life in different states of existence. Excessive infliction of pain and attachment cause influx of Karma which leads to life in infernal regions.[14] The Sūtra uses the two words ārambha and parigraha. While the former word means infliction of pain and suffering on living beings, the latter refers to excessive attachment to various objects in the universe. Causing of excessive pain and suffering either by killing or by serious injury is the cause of influx of this Karma which is responsible for birth in hell. Constant cruel activities and misappropriation of other's property due to excessive attachment to material possessions are the causes of this Karma.

Deceitfulness causes the influx of life-Karma leading to the animal and vegetable words.[15] Deceitful disposition of the soul is the result of conduct-deluding Karma. That leads to birth in the animal world. The preaching of religion from a perverted attitude, lack of good conduct and propriety, desire for cheating others, blue and grey thought-coloration of the soul and mournful concentration during death are the varieties of deceitful conduct giving rise to life-Karma leading to the tiryanca gati.[16]

Slight injury, slight attachment and natural mildness in character are the causes of life-Karma that leads to human life.[17] Humility, gentle disposition, excellent behavior, slight passion, freedom from distressful disposition at death, gentleness by nature are some of the causes that are responsible for the Karma leading to human birth. In other words, compassion, kindness, love, affection, honesty and truthfulness may be mentioned as some of the characteristics that lead to this life-Karma.

Right belief, restraint from attachment, self-restraint mixed with laxity, liberation from the Karmas in an involuntary manner, austerities attended with perverted faith cause the influx of life-Karmas leading to celestial birth. Self-restraint is the key to purity of conduct and thought. It often happens with some people that when they are fully restrained in their mind and speech, they are disturbed by indecision. People observe austerities under wrong beliefs. Added to it, is the right faith. Since right faith is mentioned separately, it appears that by itself it is sufficient to cause the influx of life-Karma leading to celestial birth. The only way of reconciling the two Sūtras is to point out that those souls which have right faith will not be subject to any of the infirmities which affect the other souls which do not possess such faith. In fact, there cannot be right faith, unless there is awareness of the true nature of the soul and its non-connection with worldly objects.

Nāma Karma

It is this kind of Karma that determines the kind of character of the body in which a soul will be embodied. We have already noticed that a soul is born in any of the four states of existence, celestial, human, sub-human and infernal. Naturally there will be difference in the nature of the body, its size, colour, and height. The Nāma Karma is primarily of two kinds, piṇḍa-prakṛti or physical or concrete qualities, and apiṇḍa-prakṛti or non-physical or non-concrete qualities.

Nāma Karma is an extremely interesting principle, almost anticipating many elements of the modern biological theory. It is again divided into 93 classes. Modern biology tries to explain the origin and growth of an organism postulating the enzymes and genes, microscopic factors which determine the growth of the organic body. Similarly the theory of Nāma Karma formulated by the Jaina thinkers thousands of years ago tries to explain many of the biological problems such as, the difference between one genus and other genus of organisms, the bodily structure as vertebrate or invertebrate, the different methods of bone joints in the body, the systematical arrangements of the members in the structure of the sensory organs in the body, etc. These sense organs in the body whether completely developed and functionally effective or whether imperfectly developed or functionally inefficient - all these factors are explained by different kinds of Nāma Karma which operate and guide the construction of the organic body in each individual.[18]

Umāsvāmi gives the particularities of the Nāma Karma on the rise of which a living being is born in another state of existence. The Nāma (physique-making) Karmas comprise the state of existence, the class, the body, the formation of the chief and secondary parts, the binding (union), molecular interfusion, structure, joints, touch, taste, smell, colour, movement after death. neither heavy nor light, self-annihilation, annihilation by others, emitting warm splendor, emitting cool luster, respiration, gait, individual body, mobile being, amiability, a melodious voice, beauty of form, minute body, complete development (of the organs), firmness, lustrous body, glory and renown, and the opposite of these (commencing from individual body), and the Tīrthaṅkaratva.[19]

The enumeration is wonderfully comprehensive so as to cover all states of existence and the classes of beings with (i) the sense of touch only (ii) senses of touch and taste, (iii) senses of touch, taste, smell, (iv) senses of touch, taste, smell, and sight, (v) and senses of touch, taste, smell, sight and hearing. This is due to the rise of Nāma-Karma of the class of one-sensed being and so on.

The Nāma-Karma of the body is of five kinds; there are five kinds of śarīras or bodies (I) the audārika body or the gross body which is peculiar to human beings and animals; (2) vaikriyika or transformable body which is made up of fine and subtle matter capable of modifications in form and stature as the bodies of gods and denizens of hell; (3) āhāraka or a subtle or a spiritual man-like body which issues from the head of a perfect Jaina saint who has attained full knowledge and in consequence of the highly developed occult faculties of his soul and flashes across space to the feet of the master where its doubts are solved; (4) taijasa śarīras or a body with a halo or the electric (magnetic) body and (5) kārmaṇa śarīras or the body constituted of karmic particles.

The causes of Nāma-karma which are responsible for the different kinds of bodies (śarīras-Nāma-karma) have been explained by Umāsvāmi. According to him crooked activities and deception cause the influx of inauspicious physique-making Karmas.[20] Crookedness is vakratā meaning departure from the straightforward ways, activities which are perverse and actuated by want of rectitude. Deceiving others is another form of crookedness. Both create mental vibrations of questionable character and if activities succeed, they cause misery and suffering to others. Both are unwholesome activities and do cause inauspicious physique-making Karmas. The greater the crookedness or deception, the more intense is the nature of the Karma.

The opposite of these, viz. straightforward activity, honesty and candor cause the influx of auspicious body-making Karmas.[21] Those who are straightforward in their thoughts and speech attract the auspicious Karmas. Persons of honesty and integrity have respect for the virtuous. They honor the pious and the holy saints. Such persons are aware of the misery of worldly life and hence they are careful in thought and action.

Besides referring to the causes of auspicious physique-making Karmas, there is a detailed enumeration of the thoughts and actions which lead to influx of Tīrthaṅkara-Nāma-Karma which earns a victory over the three worlds. Again according to Umāsvāmi, the influx of Tīrthaṅkara-Nāma-Karma rises from the sixteen observances, viz., purity of right faith, endowed with reverence, observance of vows and supplementary vows without any kind of transgressions, ceaseless pursuit of knowledge, constant fear of the cycle of existence, giving charity, practicing austerities, in accordance with one's own capacity, removal of hindrances affecting or likely to affect the equanimity of the ascetics, serving the meritorious by warding off evil or suffering, devotion to the Omniscient Lords, Chief preceptors, preceptors and the scriptures, practice of the six essential daily duties, propagation of the teachings of the Omniscient, and affection for one's brethren.[22] These virtually cover the entire field of ethics and spiritual practices which lead to liberation of the soul. They will be discussed later.

The Aṇga-Nāma-Karma is of various kinds relating to the different parts of the body like the head, chest, back, arms, stomach and feet. The Upānga-Nāma-Karma refers to the five senses and parts of the main organs e.g. forehead, skull, palate, cheek, chin, teeth, lips, etc. The forms of the Nāma Karma relate to the formation of sinew, ligatures, shape of limbs, their proportion, the colour of the body, the qualities of touch and the condition of existence, etc. There are twenty-one kinds of Prakṛti-Nāma-Karma which relate to the nature of quality and peculiarities of the body.

Gotra-Karma

Gotra-Karma is the third kind of non-destructive Karma which determines the status of the family, nationality, etc. Modern biologists accept the theory of heredity as a factor operating in the life of human beings and animals. The status determining Karmas are of two kinds: the one determines the high status and the other low status.[23] Owing to the former, individual takes birth in a noble family of high prestige and respectability. The other is responsible for birth in a low family where fame and prestige are unknown.

Umāsvāmi has said that censuring others, self--praise, being oblivious to the good qualities in others and proclaiming noble qualities which are not present in oneself cause the influx of Karmas which lead to birth in a low status.[24] There are many people who are blind to good qualities and virtues in others. They boast of themselves as the paragons of virtue and indulge in undue praise of themselves. Censuring others is a vice, vain-gloriousness is equally so. On the other hand, the opposite qualities like modesty, humility and appreciating what is noble in others, etc. cause influx of Karmas which lead to birth in a family of high status.[25] Saluting the virtuous is humility. Modesty, in spite of learning, wealth and power, discloses absence of egotism and haughtiness.

Vedaniya-Karma

The fourth kind of aghāti Karma is called vedanīya Karma which determines the painful and pleasurable experiences of an individual. The two Karmas which cause pleasant feeling and unpleasant feeling, respectively, are the two sub-types of feeling producing Karmas.[26] The Karma is of two kinds: sātā-vedanīya, and asātā-Vedanīya.

Sātā-Vedanīya Karma is the result of influx of Karma which creates pleasant and happy experiences both in mind and body of the celestial and the human beings and animals. The activities which lead to the influx of this Karma as stated by Umāsvāmi are: compassion towards living beings in general and the devout in particular, charity, asceticism with attachment, etc., (that is, restraint-cum-non-restraint, involuntary dissociation of Karmas without effort, austerities not based on right knowledge), contemplation, equanimity and freedom from greed.[27] All living beings are born in different conditions of existence according to their Karmas. There are some who become aware of the nature of soul and become devoted to vows, austerities and other acts of compassion. They reduce their worldly attachments and are generous in helping others. They express sympathy for the sufferings of others and do what they can to relieve them. They restrain themselves from undesirable activities. All these activities of mind and conduct lead to the influx of Karmas that bring about pleasant feelings.

The Asātā-Vedanīya Karmas which are the causes of unpleasant or painful feelings are due to suffering, sorrow, agony, moaning, injury and lamentation in oneself, others or in both.[28] All these experiences of pain and suffering are the results of passions like anger, greed, etc. They create a feeling of sadness because of want of self control, injury to person or property, disgrace suffered by immoral deeds or speech and cravings for things which are either undesirable or unwanted. There is no suffering where there is no passion. Many austerities are practiced by devout persons: they involve no suffering because they are undertaken voluntarily as acts of self-purification. There is no evil object behind it and the mind is full of calm and balance. A surgeon causes pain but his object is to cure the patient from the disease so as to free him from pain and further suffering.

These are the eight kinds of Karmas which infect the purity of the soul and obscure all or some of its inherent qualities. They are like foreign forces changing the direction of the course of soul and leading to entanglement in worldly existence. They are the real causes of ignorance, suffering, shortcomings in life and inequalities in status. Our mind, speech and body are the real causes of their influx.

The theory of Karma is not the theory of fatalism. It is the law of cause and effect. It is the moral law of causation which shows that we are the makers of our fortunes or misfortunes. If a man enjoys or suffers, he does so as a consequence of his actions, thoughts or speech. The sense of fatalism comes in only when we overlook the element of choice. Under the influence of desire for champagne, a man may choose to drink it, though he may understand quite well that his body will be better served by choosing milk. The desire does not compel, it is only the instrumental cause of man's choice to drink champagne in preference to milk. He has the power of choosing to drink milk. When this is remembered, then there is no sense of fatalism in the act performed.[29]

It would be further evident that this law of causation is not mechanical because consciousness is its essential factor. Life is a long journey; the living being moves on; if it desires its journey to be smooth and free from accidents, the brake of self-control has to be applied constantly. The passions are the forces that may try to derail the train but the knowledge of the real path and the faith in the efficacy of our vision must lead it to its real destination.

All living beings are born in a state of existence (gati) with a body with its span of life, colour, its environment and other characteristics which are the results of past karmas. The Jaina Tīrthaṅkaras have analysed and shown us what the causes are. Each living being is the substantial cause of all that it is born with. The Karmas are the unnatural veils that obscure the qualities natural to the soul.

It is the function of religion to show the path of liberation. Those who are in an unclean or impure state must know how to get rid of impurities and develop the infinite qualities of the soul.

We shall see how man can get rid of the impurities that hinder his soul in its progress and find out what according to Jainism are the means to achieve that end.

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Note: References to Tattvarthasutra are from 'Reality'.

CHAPTER 8

THE DOCTRINE OF LEŚYĀ

Before dealing with some other aspects of Karma, it is instructive to discuss another doctrine which is closely connected with the Karma theory, which is the doctrine of Leśyās.

According to the concept of the Jaina thinkers, there are an infinite number of souls in the universe. All of them possess the essential characteristics of perfect knowledge, bliss, etc. The souls, however, differ on account of their entanglement with the subtle and invisible atomic forms of Karmic matter. The bright and blissful soul becomes blurred and clouded by Karmic matter which is set in motion by the passions and the activities of the body, mind and speech. The vibrations of the activities and of the kaśāyas determine the nature and material of bondage. The totality of Karma amalgamated by a soul induces on it a transcendental colour, a kind of complexion which cannot be perceived by our eyes. That is called Leśyā. There are six Leśyās: black, blue, grey, yellow, red and white. They have also a prominently moral bearing; for, the Leśyā indicates the character of the individual who owns it. The first three belong to bad characters and the last three to good characters.[1] In other words, the first three are the resultants of evil and the last three of good emotions.

Almost all the Jaina philosophers who have dealt with the subject of Karma have referred to and expanded upon the theory of Leśyā. Everything which is matter, or mixed up with matter has some kind or other of touch, taste, smell and odor. Our mind and its activity are no exception. They are material and have colour, which they change with every change of their thought activity. 'A black-hearted man', and 'red with rage', 'pale with fear', 'green with jealousy'; these are familiar phrases. Our thoughts and emotions have a very intimate connection with colours. We may be said to have thought-paints; but the primary ones are black, blue, grey, yellow, pink or red and white. The Leśyās are the soul's vibrations effected by mild and strong passions.[2] They illustrate the temperamental grades of greed, etc. The colour-shades, as enumerated are transcendental and not physical.

Nemicandrā Siddhantā Cakravarti has stated that according to the knowers of the attributes of Leśyā, Bhāva Leśyā (thought paint) is that which stains the soul and which the soul makes it his own resulting in Puṇya (merit) and Pāpa (demerit).[3] Colour or paint is a condition of the matter. The soul itself is without form, taste, smell, colour or touch. Colour is an essential and peculiar character of matter. Consciousness is the characteristic of the soul and modifications do take place on account of thought activities. These modifications are also formless and colorless. When the activities of the body, mind and speech as also the passions create vibrations, there takes place, as already noted, an influx of matter into the soul which causes bondage. It is this vibratory activity which becomes coloured by the operation of the Karmas.[4] We have already noted that it is the vibratory activities which determine not only the nature of Karmic matter but also the number of Karmic molecules that bind the soul and that it is the intensity of the passions that determines the duration of the bondage and the character of its fruition.

As stated already, there are six kinds of Leśyās (paints), namely: Kṛṣṇa (black), nīla (blue), kapota (dove-grey), teja (yellow), padma (pink) and śukla (white).[5] It may however be noted that from the view-point of modifications, these colours are innumerable. Leśyā is of two kinds, Bhāva-Leśyā and Dravya-Leśyā. The former is thought-paint as explained while the latter is the product of body-making Karma. The beings in different states of existence have different bodily colours. The hellish beings are black while the other beings have any one of the six colours. The bodies in the uttama (supreme), madhyama (middle) and jaghanya (lowest) regions have the colours of the sun, the moon and green. The water-bodied, fire-bodied and air-bodied souls have white, yellow and indescribable coloured bodies.

The operation places (udaya-sthānas) of the passions are innumerable spatial units of the universe. The bad passions or the bad thought-paints are black, blue and grey while those of the good thoughts are yellow, pink and white. The bad thought paints are either intense, more intense, or most intense. Similarly the good ones are mild, milder or mildest. By the decrease or increase in the intensity of the bad or good thought activity or passions, the thought-paint becomes modified. By the increase of pain, the thought-paint becomes modified through grey, blue and black. By the increase of the purity of the soul or good thoughts, the progress is through yellow, pink and white. It is thus clear that while the worst thought activity is black, the highest purity will disclose white. However, the Leśyās are more illustrative of the degree of intensity in terms of colour rather than actual colour.

Nemicandra Siddhānta Cakravartī has given a very illuminating example of the different thought-paints occasioned by the activities of the mind.[6] Six travelers miss their way in the central part of a forest and see a tree laden with fruits. Naturally they have a desire to eat the fruits. The first one wants to uproot the entire tree and eat the fruits; he is actuated by black thought-paint. The second one wants to cut the trunk and eat the fruits, he is actuated by blue thought-paint. The third wishes to cut the branches and eat the fruits: he is actuated by the grey thought-paint. These three intended to cause great harm to the tree to get its fruits, though in differing degrees. The remaining were better type of individuals who desired to have their object fulfilled without destroying the generating parts of the tree. The fourth one wanted to cut the twigs that had fruits; he is of yellow thought-paint. The next one wanted to pluck the fruits only and eat them: he has got pink thought-paint. The last man wanted to eat only the fruits that had fallen down. He did not want to do any harm to the tree and he was therefore the best man with white thought-paint.

The different thought-paints thus exhibit the inner activity of the mind showing that the means to be employed to achieve the ends vary with the mental and moral characteristics of each individual. What then are the characteristics of a person with black thought-paint? He is wrathful, always hostile, wicked, violent, unmindful of the consequences of injuring six kinds of living beings, devoid of piety and compassion, uncontrollable, unprincipled, slow, lacking in common-sense, unskillful, given to sensual pleasures, proud, deceitful, mischievous, lazy and mysterious. The person with the blue thought-paint is extremely sleepy and deceitful, ignorant, rude, wicked, careless, intensely greedy towards worldly possessions and riches, engaged in sinful undertakings and easily irritable. The person with the grey thought-paint is irritable by temperament, talks ill of others, boastful, troublesome, morose. frightful by nature, envious, insults others, crooked, vile, heretical, jealous, dishonest, distrustful, indifferent, vainglorious, unmindful of loss or gain to others, desires to die on the battle-field, generous to flattery and indiscreet in his actions.

The three kinds of good men have varying thought-paints. The person with the yellow thought-paint knows what to do or not to do, dutiful, steady, knows what is fit or unfit for enjoyment, is free from anger, pride, deceit and greed, self-controlled, impartial, compassionate, charitable, calm and gentle. Gentler qualities characterise the person with pink or red thought-paint: charitable, kind, benevolent, ever ready to do good to others, humble, stead-fast, well-disciplined, restrained, forbearing, devoted to saints and teachers and strives after the highest good. The person with the white thought-paint is impartial, engages in meditation to the Law (dharma) and Truth, not desirous of enjoyment of any kind, practices samitis and guptis, subdues his senses, calm, free from passions and detached from worldly affairs.[7]

These thought-paints change according to the degree of change in the purity of mind and thought. These changes bring in twenty-six kinds of variations in the six thought-paints.

It should be clear from what has been said above, that the Leśyās are different conditions produced by the influence of different Karmas; they are not therefore dependent on the nature of the soul but on the Karmas which accompany it. What produces Leśyā is therefore the subtle substance of Karmïc matter. That is why the Leśyās have colours, tastes, smells, touches, degrees, character, variety, duration, effect, etc.

The black, blue, grey, red, yellow and white Leśyās have respectively, the colour of a rain-cloud, of a blue akaśa or sky, the colour of a pigeon, of vermilion, of orpiment and of flowing milk. Their tastes are, respectively, more bitter than the fruit of neem-tree, more pungent than Trikatua, sourer than that of unripe mango, more pleasant than that of a ripe mango infinitely better than that of honey, and infinitely better than that of milk or pounded milk. The smell of the first three bad Leśyās is infinitely worse than that of the corpse of a cow, dog or snake; while the smell of the three good Leśyās is infinitely more pleasant than that of fragrant flowers and of perfumes when they are pounded. Touch of the first three is infinitely worse than that of a saw or the tongue of a cow while that of the last three is infinitely more pleasant than that of cotton, butter or sirīśa flower.[8]

Since the thought-paints vary with the intensity of passions and the activities, their presence and the degree of coloration would depend upon the stage of spiritual development of each individual. Even a wrong believer in the first stage can have white thought-paint, if his passions are very mild while a right believer in the fourth stage may have black thought-paint if he is actuated by strong passions. Only the white thought-paint is formed in a person who has attained any of the stages of spiritual development from the 8th to 13th. No thought-paint is possible as there are no vibrations in the 14th stage.[9] As it is the fruition of the Karmas that gives rise to imperfect dispositions, it must follow that purging of Karmas necessarily brings about a change in the thought-paint. That is why the scriptures mention that there is the presence of white coloration in the case of the omniscient and those whose passions are subsided or destroyed. The question of white coloration in the omniscient is only from the conventional point of view considering the previous disposition; but in reality, there is no coloration in the omniscient owing to the absence of activity.

In dealing with the fourteen ways of search (mārganasthāṇas) for the causes of modifications of the Jiva into different states of existence, the modifications suffered by Jīvas have been examined from the point of Leśyā in the first part of the 'Śaṭkhaṇḍagāma'. The Jīvas are possessed of six kinds of Leśyās which are the result of the yogic activities actuated by the passions. It has been stated that the six categories of Leśyās can be judged according as the passions are most intense, more intense, intense, mild, milder and mildest. The state where there is absence of Leśyā is Aleśyā. From the Leśyās, it is possible to understand the moral and spiritual condition of a Jiva. The first three Leśyās are regarded as signs of sinfulness while the last three as auspicious.

It would be evident that the Jaina thinkers have studied with utmost care and intelligence, the two subjects of passions and colouration (Leśyā). The interaction of passion and activity in attracting the Karmic matter causing it to assume different paints or colours has been discussed with convincing details. How the smell, taste, touch and colour vary with the intensity of emotional activity has been illustrated by a simple example. This is a significant contribution in the field of psychology by the Jaina thinkers. That the changes in coloration take place due to the degree of intensity or mildness of emotional activity is accepted by modern psychologists. The soul, in its pure condition, is free from Karma. The impact of Karmic matter actuated by thought-activities and passions, is as wonderful as it is mysterious. Knowledge of this doctrine will lead to a correct understanding of the pure nature of the soul and the deletarious effects of inauspicious Karmas. Kundakunda has stated that it is from the practical point of view that the thought-paints occur in the soul till it reaches the stage of spirituality and that the souls which are liberated from the cycle of existence are free from colour, etc.[12]

The importance of this doctrine in the practice of different kinds of meditation has been noted by Jinabhadrā. He mentions, like other Jaina authors on Yoga, that there are four kinds of meditation: depressed (ārta), violent (raudra) religious (dharmya) and white (śukla). What arc the moral and spiritual qualities of an individual practicing each of these four types of meditations has been referred to by him, during the course of his discussions. A person desirous of engaging himself in meditation has to concentrate his mind on one subject and free it from all distractions. Concentration is a mental process and there must be eradication of distracting activities. There are persons whose minds are full of worldly miseries; while there are others whose intentions and inclinations are wicked, revengeful or harmful. The thought-paints of these persons would be black, blue or dove-grey only differing in degree as to their intensity. Delusion, attachment, aversion and perversity would mark their activities. For one engaged in violent meditation, the three kinds of inauspicious thought-paints would be more or less in the superlative degree. In persons engaged in the last two kinds of meditations, thoughts would be auspicious and their minds would be progressing gradually towards spiritualism until there is realization or insight into the real nature of the soul. In the Śukla-dhyāna, there will be stability of mind, freedom from delusion, discrimination and nonattachment to the body or other worldly objects. Naturally the thought-paints in an ascetic who has reached this stage would be white.[13]

The Ajīvikas who followed the doctrines of Makhali Gośala also recognize the theory of Karma and thought-paints. Gośala, however, followed a peculiar course in the interpretation of the doctrine. According to him the Buddhists or their Bhikṣus were of the type of blue-class as there were amongst them preachers of ease who favored the ways of comfort. The Nigganthas were regarded as being of the type of red-class as they had renounced the comfort. They were, however, regarded as inferior to Ajīvika in adhering to the loin-cloth. He classified his lay adherents as of the type of yellow-paint and his staunch adherents as of the white-type.[14]

Buddhism also classified Karma in terms of colours: black, white, mixed black and white and not black and white. It does not seem to accept Karma as a subtle form of matter of minute particles. The Yoga school has adopted the same classification. Dasgupta suggests that the idea of black and white Karma in Yoga philosophy was probably suggested by the Jaina view.[15]

Jainism does not propound that the soul itself becomes coloured by the Leśyās. The Leśyās are primarily associated with the Karmic matter whose reflection on the soul may be likened to the reflection of a coloured flower or object on a white crystal. It is interesting to mention that the Theosophists have also a theory of coloration related to passions and thought-activities. They say that there are three mortal bodies: the physical, the astral and the mental. The development of the astral body (sūkṣma śarīra) differs enormously in different persons; it is this body which yields the experience of pleasure and pain, which is thrown into action by passion, desire and emotion, and in which reside the centres of our sense organs of sight, hearing, taste, smell and touch. If the passion, desire and emotion are low, sensual and animal, then its matter is coarse, its vibrations are consequently and comparatively slow, and its colours are dark and unattractive-brown, dark red and green and their combinations, lit from time to time with flashes of scarlet. The meaning of colours on the astral bodies, the pictures of which are said to have been drawn by an artist, to the descriptions given by clairvoyant investigators, has been explained thus: brown-red indicates sensuality and greed; grey-green indicates deceit and cunning; brown indicates selfishness; scarlet on left of head indicates anger: yellow round the head indicates intelligence; grey-blue above the head indicates primitive religious feeling . . .; touches of deep rose colour indicate beginning of love. As evolution goes on, the matter becomes finer and the colours clearer, purer and more brilliant. . . In a developed astral body, green indicates sympathy and adaptability; rose indicates love; blue indicates religious feeling; yellow indicates intelligence; violet above head indicates spirituality.[16]

It is possible to interpret the Leśyā theory in terms of modern psychology, especially of parapsychology. The bhāva Leśyā has a psychological significance. It is an aura created round the soul due to psychic effects and yoga. It is dependent upon the activity of the mind. The six primary colours are effects of the Karmic influx arising out of mental states and events. Every psychosis brings some after-effects which are both physical and psychic. It is possible to show, by proper analysis and investigation, that psychic phenomena exist and are detectable.[17]

In passing, I may mention that some scholars have opined that Mahāvīra borrowed this doctrine of Leśyā from Gosāla. There is no substance in this view. The Karma doctrine is an integral part of Jainism; it has been developed by the Jainas on a scientific basis and forms the very backbone of Leśyā. It is a question of inheritance of common idea current in the Śramana schools.

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CHAPTER 9

THE SEVEN PRINCIPLES (TATTVAS)

(KARMA THEORY CONTINUED)

In his poem entitled 'Starting from Paumanok' Walt Whitman, the great American poet says:

> *'Was somebody asking me to see the soul?*
> *See, your own shape and countenance,*
> *persons, substances, beasts. The trees,*
> *the running rivers, the rocks and sands.'*

He seems to accept the theory of Karma due to which an individual soul might take its birth in various states of existence. The Karma doctrine is a fundamental part of Jaina philosophy, as it appears to be of most other religions; but nowhere, if our sources and their knowledge are comprehensive enough, has the physical nature of the Karman been asserted with such stress as in Jainism. The doctrine has been developed with a minuteness in detail, careful classification and precision in statements. The conception has been most realistic and does credit to the most methodical modern system.[1] These details can be seen in the voluminous commentaries on the 'Dhavalā' and the 'Jayadhavalā', which are found summarised in the 'Gommaṭasāra' referred to in earlier chapters.

It is necessary to remember that according to Jaina Metaphysics, the Universe is divided into two everlasting, uncreated, and independent categories of substances: Jīva (the soul) and Ajīva (non-soul). The link between the soul and non-soul is Karma. Mention has already been made of the characteristics of the soul and how it becomes entangled into the subtle refined particles of Karmic matter. The nature and kinds of Karmas have been the subject-matter of the Chapter 7.

Seven Principles

Umāsvāmi has defined Right Faith as firm belief in the true nature of the principles.[2] Right faith arises from innate disposition or by acquisition of knowledge.

1) The soul, 2) the non-soul, 3) influx, 4) bondage, 5) stoppage, 6) gradual shedding and 7) liberation constitute the seven principles or realities.[3]

Āśrava or Inflow of Karma

In view of the previous discussion of the real characteristics of the first two principles viz., the soul and the non-soul, we may proceed to discuss the third principle of Āśrava or inflow of the Karmas into the soul. Āśrava is that process through which the Karmic matter enters the soul. Etymologically, the word Āśrava in Jaina philosophy means the influx of the matter into the soul, though the Buddhists use its corresponding word in Pali 'Āsava' as being synonymous with 'kleśa' meaning sin, passion, depravity or corruption. Āśrava results from the activities of the body, mind and speech. The Jaina usage is nearer the etymological meaning or the term and obviously more original.

Āśrava is of two types: Bhāvāśrava and dravyāśrava. While the former is concerned with the thought-activities, the latter is concerned with the influx of the Karmic matter itself. The causes of the former are the activities of the five senses like impure attachments. This may be likened to entry of water into a boat through a hole when the boat is floating over water. Dravyāśrava is the matter which is grasped by the impure thought-activities and is made to attach to the soul. The Bhāvāśrava is classified into five categories: mithyātva (delusion), avirati (lack of control), pramāda (inadvertence), yoga (activity) and kaṣāya (passions).[4]

Each of these Bhāvāśravas has its own sub-divisions. Mithyātva is of five kinds: ekānta, viparīta, vinaya, saṁśaya and ajñāna. Ekānta Mithyātva is that kind of false belief which is cherished as true without either verifying it with others or without examining its correctness. Beliefs are accepted as true because they arc current in the family or society. The second kind of Mithyātva is that belief which is either perverse or accepted as true along with similar other beliefs. Persisting in the belief even after knowing it to be false is Vinaya Mithyātva. Where the mind becomes indecisive about the truth or otherwise of a belief, or, where a person loses faith in the correctness of a tenet, we have a case of Samśaya Mithyātva. The last kind of Bhāvāśrava Karma is due to want of knowledge or absence of faith. One who suffers from this infirmity does not use his reason or is incapable of forming any definite idea.

Avirati (lack of control) is also of five kinds: hiṁsā (injury), anṛta (falsehood), caurya (stealing), abrahma - (incontinence) and parigrahaṇkha (desire to possess which is not needed). These five Aviratis are equated with avratas or vowlessness.

Pramāda or inadvertence is also of five kinds: Vikatha is reprehensible talk about any individual, state, organization, king, women, etc. Kaṣāya is of four kinds: anger, pride, deceit and greed. Indriya or the five senses are liable to commit inadvertent acts of various kinds. Nidrā or sleep, where it is unnatural may be the source of careless mistakes. Rāga is the fifth kind of pramāda; it is the result of attachment to different worldly objects.

Yoga refers to activities of the body, mind and speech which are of various kinds like true, untrue and mixed. Kaṣāyas comprise anger, pride, deceit and greed. These vary according as they are mild, intense or great. Mention has already been made in previous chapter of No-kaṣāyas.[5]

Kundakundācārya has referred to identical causes of inflow of Karmas in Chapter V of his 'Samayasāra' : Wrong belief, vowlessness, passions and the vibratory activities are the causes of influx of Karmic matter which obscure the qualities of the soul. These mental conditions and passions begin to operate in a person who has neither firm knowledge nor belief. Influx commences with impure or wrong thought or speech activities. Passions form the impelling forces unless they are controlled by right belief, knowledge and conduct.

Bandha or Bondage

How does the inflow of Karma bind the soul? The process is illustrated by giving the example of a person who has fully smeared his body with oil and stands out in the open where there is wind. It is natural that particles of dust should stick to the body of such a person. Similarly when a soul is rendered weak by various kinds of thought-activities, it gives room for the particles of Karmic matter to enter. It is the invariable process that the Bhāvāśravas or the thought activities are the direct and proximate causes of Dravyāśravas or influx of matter. The conscious state by which Karma is bound with the soul is called the Bhāvabandha while the interpenetration of the Pradeśas of Karma and the soul is Dravyabandha.[6]

It is the conscious state of mind that binds the Karma with the soul when the latter is excited by any of the causes like passion or aversion, mentioned above. Bandha is also of two kinds: Bhāva-bandha and Dravya-bandha. Bhāva-bandha is alliance of the soul with the mental activities which are the result of excitement, passion, wrong belief, etc. It is stated in the 'Vardhamāna Purāṇa' that modification of consciousness consisting of attachment or aversion by which the Karmas are tied to the soul is known as Bhāva-bandha.[7] Dravya-bandha is that bondage which results from the union between the soul and the interpenetrated Karmic matter. Bandha implies necessarily the assimilation of matter existing in many Pradeśas by the soul. On account of differences in the vibrations in the soul-activity, the Karmic molecules enter and become one and stay with the Pradeśa of the soul. They come in infinite numbers every moment, to each soul.[8]

Umāsvāmi first states that wrong belief, non-abstinence, passions and activities are the causes of bondage. According to him, bondage takes place when the individual self, actuated by passions, attracts particles of matter which are fit to turn into Karma.[9] Commenting on this verse, Pūjyapāda states: 'Just as the digestive fire of the stomach (the gastric fluid or juice) absorbs food suitable to it, so also the self attracts Karmas of duration and fruition corresponding to the virulent, mild or moderate nature of the passions. Owing to the potency of wrong faith, etc., the self, possessed of incessant activity in all states, attracts subtle matter of infinite space-points pervading the same space-points occupied by the self, capable of turning into Karmic matter, which then is combined by interpenetration with the space-points of the self. This is bondage. Just as the mixing of several juices of barley, flowers and fruits in a vessel produces intoxicating liquor, so also, matter present co-extensive with the self becomes transformed into Karmic matter owing to the presence of activities and passions'.[10]

The bondage of Karma is of four kinds according to its prakṛti (nature or type), sthiti (duration) anubhāga (intensity) and Pradeśa (mass or quantity of space-points).[11] Mention has been made of the fact that there are eight kinds of Karmas like Jñānāvaranīya, Darśanāvaranīya, etc., and that they are responsible for obscuring the four qualities of the soul and for determining the four conditions of life, including creation of obstacles. Naturally, therefore, there must be difference in the nature of the each kind of the eight Karmas. It must follow as a corollary that the bondage must be of various nature.

The second variety of bondage pertains to the sthiti or duration of each of such Karmas. The duration of the bondage must be co-extensive with the duration of the Karma itself. The duration is dependent upon the time taken for shedding it off. The duration of the bondage and its intensity depend upon the intensity of the passion. The stronger the passion, the greater is the length of duration and fruition of the bondage. While this is so with regard to the inauspicious Karmas, in the case of auspicious Karmas, the intensity of the fruition is less. The greater is the depth of an inauspicious Karma, the greater is the suffering, may be for years beyond conception. The duration is measured in terms of sāgaropama years. The minimum length may be any unit of a muhūrta (48 minutes). The gradation of intensity falls into four groups. If the intensity of the fruition of an auspicious Karma is great, the enjoyment is also great.

While discussing the nature of bondage, mention has been made of anubhāga (intensity). The results of the Karmas, suffering in the case of inauspicious Karmas and enjoyment in the case of the auspicious ones, may be mild, great or intense. This depends upon the passions and activities which produce the Karmas. Diversity in the bondage is the direct result of the degree in depth of the operation of the Karma. Anubhāga is conceived as divisible into infinite number of indivisible parts which cannot be further divided. Each one of such indivisible parts is called indivisible unit avibhāga-pariccheda. Even the single atom of an aggregate of Karmic matter (Karma-skandha) possessed of the least intensity has an infinite number of such infinite units.[12]

The fourth type of bondage is Pradeśa or the quantity of space-points that the Karmas interpenetrate. Since bondage results in the existence of the soul and Karma in unison, we speak of Pradeśa. When there is an incessant influx of Karma into the soul, the latter attracts the matter which occupies the space of the soul. Since the extent of bondage is with reference to the space occupied in the soul, the bondage is called Pradeśa-bandha. The space in the universe is filled with Karmic matter and the soul attracts only such number of particles as are wafted into by the activity of passion. The quantity of matter attracted may be of eight main types, as there are eight types of Karmas.

Saṁvara or Stoppage of Influx

Saṁvara or stoppage of the influx of new Karmas is the first significant step in the process of liberation of the soul from Karma. Saṁvara is the opposite of Āśrava: it is so called as it prevents the entry of Karma into the soul. Umāsvāmi has given a precise definition: 'Obstruction or stoppage of influx is Saṁvara'.[13] It is the harbinger of spiritual development that closes the entry for new Karmas.

Just as Āśrava is of two kinds, viz., Bhāvāśrava and Dravyāśrava, there are also corresponding kinds of saṁvara: Bhāvasaṁvara and dravyasaṁvara.[14] Freedom from attachment and aversion stops the influx. Bhāvasaṁvara can be brought about by various means. Since the activities of the body, mind and speech as also the passions are the causes of the influx of Karmas, Saṁvara can be achieved only by controlling them. There are accordingly many varieties of Bhāva-saṁvara: vrata (vow), samiti (carefulness), gupti (restraint), dharma (observances), anuprekṣa (reflection), parisahajaya (conquest over troubles) and cāritra (right conduct).

Continuing the earlier simile, if the entry of water into a boat through a hole is to be stopped, the hole must be plugged. If the wind is blowing in through the window, the window must be closed. This is the common-sense remedy. The same principle applies to stoppage of influx of new Karmas. If the influx is to be stopped, the activities which cause it must be stopped. If the passions are the cause, they must be subdued. Many of the Karmas are due to wrong belief. When a person is in a state of delusion or in the grip of a passion, he will not know what is good for the soul. He becomes deeply involved in attachments of the world and afflicted with miseries of various kinds.

This kind of involvement or bondage can be stopped by purifying the mind, body and speech which give rise to various activities leading to influx of Karmas. Similarly the passions must be subdued by right belief and self-restraint.

It therefore follows that the means or Saṁvara or stoppage have to be sought through the eradication of activities and conquest of passions that bring the influx of Karmas. The five vows or Vratas are: non-violence, truthfulness, abstinence from stealing, celibacy and abstinence from too much accumulation of worldly objects. These five rules of conduct are called pañcaśilas in Buddhist ethics. The observance of these vows will put a stop to many of the evil propensities of the five senses and check the rise of passions.

Samitis are of five kinds. They enjoin carefulness and restraint on conduct and behaviour. Īryā-samiti consists in the exercise of care while walking. It requires the use of only that path which is trodden by men and beasts. The use must be in a manner as not to cause any harm or injury to any creature like ants or insects. Bhāṣā-samiti requires exercise of carefulness in talk. The speech should be gentle, useful and beneficial. Harshness, rudeness, satire, bitterness, etc. ought to be eliminated from our talk with others. Eṣaṇa-samiti requires observance of care in receiving alms so as not to contravene other rules of conduct. Adana-nikṣepa requires exercise of care in receiving and keeping things necessary for religious exercises after examination of the place on which they are to be kept. The last one is Utsarga-samiti. It requires one to be careful in the choice of a place for answering the calls of nature or throwing out other discharges in. One ought to choose an unfrequented place free from insects, etc.

The Guptis are restraints relating to activities of the body, mind and speech. One has to be careful while walking or otherwise moving the body. That is Kāya-gupti. Vāg-gupti requires the exercise of restraint over the tongue. One has to be restrained in speech so as not to utter words which will hurt others. The third one is Mano-Gupti which requires mental restraint. One should not allow the mind to wander over subjects which are harmful or unhealthy.

Dharma is religion requiring observance of ten virtues or rules of conduct. They are necessarily qualified by the term uttama to distinguish them from what is ordinarily understood. It brings out the superior nature of these virtues. They are:

1. Uttama Kṣamā or supreme forgiveness,
2. Uttama Mārdava or supreme humility,
3. Uttam Ārjava or supreme straight-forwardness,
4. Uttama Satya or supreme truthfulness,
5. Uttama Śauca or supreme purity or cleanliness,
6. Uttama Saṁyama or supreme restraint,
7. Uttama Tapa or supreme penance,
8. Uttama Tyāga or supreme abandonment,
9. Uttama Akiñcanya or supreme possessionlessness and
10. Uttama Brahmacarya or excellent celibacy.

These are the ten rules of conduct which are intended to bring about purity of mind, cultivation of restraints and development of spiritual outlook. Each of the virtues has to be cherished and observed to the maximum extent in thought and conduct. It may be further mentioned that supreme penance is of two kinds: either internal or external. External penance relates to fasting, control of diet sitting or lying down in solitary places and practising other bodily austerities. Internal penance consists of repentance, reverence, study of scriptures, relinquishment of worldly objects and thoughts, and meditation. Since the ten virtues are of great importance, they will be dealt with later in full detail.

Anuprekṣa or reflections are of twelve kinds: i) Anityanuprekṣa is the reflection that all things in the world are transitory; (ii) Aśaraṇānuprekṣa is reflection that nothing can give to us refuge and peace in the world except true knowledge of the self; (iii) Saṁsārānuprekṣa is reflection that the cycles of worldly existence are endless; (iv)

Ekatvānuprekṣa is reflection that the man is all alone in this world and is the architect of his own fortune; (v) Anyatvānuprekṣa is reflection that the soul is different from non-self or body; (vi) Aśucitvānuprekṣa is reflection that all things except the pure soul are unclean in the world; (vii) Āśravānuprekṣa is reflection about the influx of Karmas; (viii) Saṁvarānuprekṣa is reflection about the means of stopping the influx of Karmas; (ix) Nirjarānuprekṣa is reflection about the means of getting release from the Karmas which have already accumulated; (x) Lokānuprekṣa is reflection about the real nature of the universe and the substances that comprise it; (xi) Bodhidurlabhānuprekṣa is reflection on the difficulty of getting enlightenment in the world about the path to liberation; (xii) Dharmānuprekṣa is reflection on the nature of true religion and its essential principles.

Parīsaha-jaya is exerting to get victory over twenty-two kinds of troubles. (1) Kṣudhā is victory over the pangs of hunger; (2) Pipāsā is victory over the troubles of thirst; (3) Śīta is victory over the troubles and effects of cold; (4) Uṣṇa is victory over the troubles of heat; (5) Daṁsamaśaka is victory over the troubles of bites of mosquitoes, bugs, etc.; (6) Nāgnya is victory over the feelings of shame arising as a result of nakedness; (7) Arati is victory over the feeling of dislike or dissatisfaction: (8) Strī is victory over the mental disturbances at the sight of women or their movements; (9) Caryā is victory over the feelings of fatigue and distress due to wandering on foot; (10) Niṣadyā is victory over the desire to move from the fixed place of meditation or the inconvenient pains caused thereby; (11) Śayyā is victory over hardships arising as a result of sleeping on bare ground or absence of a bed; (12) Ākrośa is victory over feelings of anger that may be caused by the behavior of others; (13) Bādhā is victory over the troubles caused by the disturbances or ill-treatment by others: (14) Yācanā is conquest of the desire to beg for anything even when badly needed; (15) Alābha is victory over dissatisfaction of troubles due to failure to get alms; (16) Roga is conquest over the pains or suffering caused by a disease; (17) Tṛna is conquest over pain and suffering caused by pricking of thorny shrubs; (18) Mala is conquest over the feeling of dissatisfaction or disgust due to dirt or uncleanliness of one's own body; (9) Satkār is victory over the desire for getting respect and eulogy; (20) Prajña is conquest over conceit of knowledge or learning; (21) Ajñana is victory over the feeling of despair and shame on account of one's own ignorance; and (22) Ādarśana is conquest over despair and sadness arising out of one's failure to realise one's own ideal after leading a life of piety and observance of austerities. These are the twenty-two kinds of troubles or hardships which one must conquer in order to maintain equanimity of mind and save oneself from the effects of pain and sadness due to various situations and matters of everyday life.

The seventh means of Bhāva-saṁvara is right conduct (Cāritra) which is of five kinds: (1) Sāmāyika is equanimity resulting from self-absorption and observance of the five vows; (2) Chedopasthāpana is recovery of equanimity of conduct after repenting for lapses arising out of negligence and inadvertence; (3) Parihāra-viśuddhi is purity obtained from non-injury to living beings; (4) Sūkṣma-sāmparāya is conduct free from all passions except that of greed; (5) Yathākhvāta is conduct which is free from all passions which have been subdued. It is present in beings who are in the 11th to 14th stages of development.[15]

It is clear from what has been stated above that stoppage results when there is spiritual development from various points. It is the activities and passions that lead to transmigration. Their cessation naturally leads to psychic stoppage or Bhāvāśrava. A check on activities and conquest over passions stop the influx of Karmic matter, that is, results in Dravya-saṁvara.

The root-cause of all evil is wrong belief and the rise of passions which lead to endless mundane existence, and lack of self-restraint. They hinder higher stages of spiritual development. Stoppage is brought about by control of the activities of body, mind and speech. One ought to regulate oneself in normal activities like walking, eating, sitting and sleeping so as to avoid injury to minute organisms. A regular and meticulous practice of the ten virtues or duties awakens the inner consciousness of purity of thought and action. The various types of reflections discussed above are helpful in cultivating mental and spiritual qualities of the highest order. They open the vast vistas of real knowledge about the self and the transitory nature of the material world. They clear our delusions and free us from attachments of all kinds, personal and material. Contemplation over the miseries of mundane existence enables us to distinguish the real from the unreal. In this transient world, the ten virtues alone stand out as our real guides and philosophers. To reflect on the self as separate from the body convinces us that the latter is only a receptacle of impurities. Constant devotion to religion and the practice of rules enjoined by it can create a barricade against the new Karmas. Afflictions ought to be endured to make us unshakable in our faith. Those who face different kinds of afflictions with equanimity will not swerve from the paths of truth and ahimsa. In order to stop the influx of fresh Karmas, observance of external and internal austerities is essential. Expiation, contemplation, pious services to the ascetics and the members of the four-fold community, study of scriptures and renunciation are all the means of acquiring internal purity.

Nīrjarā

When the influx of new Karmas is stopped in the manner discussed above, a question naturally arises as to what happens to Karmas which have already infiltrated into the soul? The process by which the Karmas arc made to fall off is called Nīrjarā. In one sense it is destruction of the Karmas. When the disappearance of Karmic matter takes place after the fruits of the Karmas are enjoyed or suffered, there takes place what is called Bhāva-Nīrjarā; it may take place due to penance also. The destruction of Karmic matter itself is known as Dravya-Nīrjarā. Nīrjarā is therefore of two kinds.[16]

The fruition of Karmas is either involuntary or by deliberate efforts (Sakāma or Akāma). Certain Karmas of beings in the four states of existence fall off after they are suffered or enjoyed for the period of their duration or maturity. Dissociation by conquest through exertion of one's own efforts is of the second kind.

Umāsvāmi has stated that dissociation of Karmas takes place by penance or austerity also.[17] He has dealt with Saṁvara and Nīrjarā together in some of the sutras since the same austerities, conquests, regulations and religious practices are both conducive to stoppage and to release as the case may be. Ascetics and spiritually developed human beings practice various kinds of austerities and religious practices which result in the disappearance of the Karmas even before their fruits are enjoyed. Since Nīrjarā takes place without the enjoyment of their fruits, it is called avipāka-Nīrjarā. From another point of view, when the Karmas are made to fall away by exertion and penances, the Nīrjarā is called sakāma or intentional Nīrjarā. Some Karmas have their period of maturity or enjoyment fixed. After the lapse of the period when the Karmas are enjoyed or suffered, they disappear of their own accord. This is called savipāka Nīrjarā.

The soul regains its purity after the Karmas have fallen off either due to enjoyment or destruction. Kundakunda Acārya has dealt with this subject in verses 144 to 146 of the Pañcāstikāya. According to him, a person who has practiced a number of austerities and observed rules for the purification of his activities, will be able to shed away many of his Karmas. The austerities are both internal and external. A person who understands the real nature of the self and the futility of attachment to objects of the world, will have right knowledge and thereby acquire the ability to destroy the Karmas due to his purity of thought and action. He alone will be able to cast away his Karmas who on account of his right knowledge contemplates on the self with full concentration.

Kundakunda has emphasised the importance of right belief in shedding of Karmas.[18] Right belief creates an awareness of the transistorizes of the worldly objects, checks the operation of passions and does not create entanglements by way of new attachments. The activities of thought of such a person would be pure and will not tend to forge new bondage of Karmas. Right belief connotes and means a right outlook of the soul. There is a firm conviction about the destructive and debilitating nature of the Karmas and hence they are countered by the vibrations of righteousness born of right belief. Such a person knows that both pain and pleasure are due to bondage of bad or good Karmas. He is always on his guard and ever conscious of his pure self. He realises that the nature of his soul is pure knowledge and his true path is one or liberation. A person who is not a right believer remains ignorant, perverse and indecisive about the true nature of his self. He therefore indulges in such thought-activities as relate to mundane affairs. A right believer is content with his own right knowledge which brings him peace and happiness. It is only the wrong believer or an ignorant person that will indulge in sense-gratification and consequently in the accumulation of material possessions which feed his passions. A right believer is free from seven kinds of fear: fear of life, of the next life, of helplessness, of losing what he possesses, of pain, of accident and of death. A right believer is always steadfast in his beliefs and firm in his convictions.

The force which right belief, right knowledge and non-attachment generates, becomes the cause of premature shedding of Karmas. The pursuit of self-absorption results in shedding Karmas by thoughts (Bhāva-Nīrjarā) from which results Karmic shedding (Dravya-Nīrjarā).[19]

Mokṣa or Liberation

The seventh principle is the principle of liberation. The soul becomes liberated when there is complete annihilation of all Karmas as a result of the absence of the cause of bondage and the shedding away of Karmas from the soul. While discussing the Karma theory, it has been noted that there are eight kinds of Karmas: four Ghāti Karmas and four Aghāti Karmas. The destruction of the four Ghāti Karmas, viz. Jñānavaranīya, Darśanāvaranīya, Mohanīya and Antāraya, results in Bhāva-mokṣa of the soul. The destruction of the four Aghāti Karmas takes place when a being is in the last stage of development known as yogi. There is perfect liberation when there is destruction of all the Karmas in their entirety.

According to the Jaina thinkers, the whole universe comprises of Jīva and Ajīva. The soul is pure and perfect with infinite knowledge, bliss. etc., but from beginning-less time, it has already been in association with the Karma. The bondage between the soul and Karma which is a kind of subtle and fine matter is brought about by the activities of the body, mind and speech. Due to these activities and passions, the soul gets bound with different kinds of Karmas, becomes responsible for different states of its existence and suffers endless births and deaths. The soul is master of its own destiny. The causes of entanglement of Karmas and means of getting liberated have been laid down with scientific accuracy.

The attainment of complete freedom from Karma by the soul is liberation or Mokṣa. Since Mokṣa is the goal of every living being, the subject will be discussed later in a separate chapter.

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CHAPTER 10

THE NINE PADĀRTHAS OR FUNDAMENTAL TRUTHS

The key-note of Jaina metaphysics consists in its emphasis that the universe is reality comprising the two substances Jīva and Ajīva, that is, the living beings and the non-living beings or the matter. Ajīva is a comprehensive substance which is subdivided into pudgala, dharma, adharma, ākāśa and kāla. The Jīva and the Ajīva together, as already explained, form the basis of the seven principles. A thorough understanding of the seven principles is the prerequisite of Right Knowledge and Right Faith. Since the soul is associated with Karma from times immemorial, knowledge of the real Self, of the processes of liberation and of the nature of the ultimate goal to be realised is indispensable for a successful living leading to liberation. Many souls migrate from one life to another because of the erroneous identification of the soul with the non-soul which generates numerous illusory attachments with the surrounding objects and persons.

A person deluded by wrong knowledge claims kinship with all material objects and becomes oblivious to the real nature of his self. The pure qualities of his soul become obscured. The process of the inflow or influx of Karmic matter into the soul and its bondage has been discussed under the scheme of Seven Principles in Jaina philosophy. If Pāpa (sin) and Puṇya (merit) are added to the seven principles, we have the nine Padārthas.

Thus it has been stated by Kundakunda that Jīva, Ajīva, Puṇya, Pāpa, Āśrava, Saṁvara, Nirjara, Bandha and Mokṣa are the nine Padārthas.[1] It is difficult to find a precise equivalent for the word Padarthā, though Mrs. Stevenson has designated the nine Padārthas as 'The Nine Categories of Fundamental Truths'.[2]

While dealing with the seven principles, reference has been made to auspicious and inauspicious thought as the originators of Karma. Puṇya and Pāpa are the two kinds of Karmas which are generated by good and bad thoughts respectively. Puṇya results from activities of such thoughts as are good, or occasioned by a happy state of mind. Pāpa results from activities which are caused by delusions of different kinds, anger and hatred. They are respectively the causes of auspicious or inauspicious Karmas. Puṇya is the result of auspicious thoughts of the mind while Pāpa is the result of the inauspicious thoughts: both the kinds of thoughts, being pudgala in nature, assume the form of Karmas. The fruits of these Karmas which flow into the soul are experienced through the senses or the life as pleasure or pain. Even though the soul has no form, due to the viscosity and dryness of the Karmas, the Pāpa and Puṇya get absorbed into the Karmic matter binding the soul. That is how the new bondage of auspicious and inauspicious Karmas takes place.[3]

Since every kind of Karma is of two kinds viz. Bhāva Karma and Dravya Karma, Puṇya and Pāpa Karmas are also of two kinds.

The influx of Puṇya Karma takes place when the thought-activities are actuated by love, compassion and purity. One who has devotion towards the Arhats, the Siddhas and the saints and respect the teachers, will have the proper kind of affection or love. That man can be called compassionate who feels sympathy for the thirsty, the hungry, the afflicted and the miserable. Such thought-activities result in Puṇya.

The causes of inauspicious Karmas are due to the disturbances of the mind by anger, pride, infatuation and greed. That person who has a cunning face, indulging in sensuality and speaking ill of others or scandalising others incurs Pāpa. Hence on account of indulgence in sensual pleasures, distressed and angry state of mind and wicked propensities, three kinds of Leśyās of the bad type are formed.

In common with all other religions which recognise the theory of merit (Puṇya) and demerit (Pāpa), the ethical doctrines of Jainism have laid down that thoughts and actions which are conducive to the well-being of others or of oneself are meritorious and that those which are transgressions of the prescribed code result in demerit or Pāpa.

Puṇya has been defined as that which purifies the soul or tends towards its purification. It is Karma (pudgala) in nature; its fruits being pleasure and happiness in the material world, it is also a helpful means to attain spiritual progress. It is the righteous thoughts and deeds that assist in the formation of right faith, cultivation of self-restraint and development of inner power. Most of the worldly possessions like wealth, power and health are the fruits of Puṇya. It is Puṇya that trains the mind to conform to religion.

The observance of the five vows, austerities and other religious practices leads to auspicious thoughts (bhāva Puṇya) and auspicious deeds (dravya Puṇya). Various kinds of charities are recognised as being conducive to merit. Performance of charity is a part of daily duties enjoined on a house-holder. Dāna, gift or charity of food, medicine, accessories (upakaraṇa) and shelter is enjoined by the sacred books. While giving charity, the donor must have a pure mind, a pure body and pure speech. He must take into account the fitness of the donee for receiving the charity. His attitude must be free from ill-will, dejection and condescension. His mind should be joyful and free from desire for worldly rewards. Accessories refer to articles like clothes, bowls to mendicants and peacock bunches to ascetics. Apart from the four kinds of charity, there are other charities like imparting learning, giving protection to the helpless etc. Special significance is attached to expenditure of one's wealth for giving in charity idols of Jinas, construction of temples, distribution of sacred books to the deserving, alms to the members of religious orders and to the laity.

Nine kinds of Puṇya are mentioned by Muni Suśīla Kumār viz. food (giving of food), drink (giving of water to the thirsty), shelter, bedding, clothes, entertaining good thoughts, sweet speech, physical service to others and salutation.[4] Special preference in giving charity, and rendering services is to be given to the Jaina ascetics and to the followers of the Jaina faith.

Fruits of Puṇya are of various kinds: birth in higher states of existence, birth in a respectable family, freedom from want, possession of all kinds of wealth, sound body with beauty and impressive personality, freedom from diseases of any kind and birth that ensures spiritual progress.

Pāpa or demerit is that which brings misery or unhappiness to oneself as a result of one's thought, speech or action. All sentient beings feel the pain of their sins. There are thirteen kinds of activity; sinning 1) for one's interest, 2) without personal interest, 3) by slaying, 4) through accident, 5) by an error of sight, 6) by lying 7) by taking what is not freely given, 8) by mere conceit, 9) through pride, 10) through bad treatment of one's friends, 11) through deceit, 12) through greed, and 13) actions referring to religious life.[5] In addition to the aforesaid activities, thirst for hoarding and accumulating property, engaged in protecting what is acquired by greed, enmity and hatred towards others, sensuality and sexual craze, engaging in conflicts, quarrels and wars etc., blaming and scandalizing others, irritability and wrong belief etc., also attract inauspicious Karmas. Committing breach of any of the five vows, and acting under any of the passions result in sinful consequences. The duration of the inauspicious Karmas depends upon the intensity of the passions. It is the sins that obscure the qualities of the soul and produce deformity of mind and body in the next life even.

The first twelve kinds of activities are self-explanatory. The thirteenth kind of activity has reference to religious life. A monk who controls himself for the benefit of his soul, walks carefully to avoid harm to creatures, is gentle in his speech, careful in religious exercises, leads a chaste life, guards himself against all evils, does not incur sin and acquires such Karma as will be destroyed after sometime.

Persons acquire merit (punya) if they abstain from undertakings and possessions, practice righteousness, are of good character and morals; abstain from killing and committing of wicked actions causing pain to others. Monks and other revered persons who observe all vows fall in this category.

In everyday life, people love merit (Puṇya) because it brings in pleasure and worldly happiness; they hate demerit (Pāpa) because it is the cause of pain. Really speaking, pleasure and worldly happiness is not welcome because every moment of sense-gratification enhances our craze for further enjoyment. A gold fetter binds a person as much as an iron one. Similarly auspicious or inauspicious Karma arising as a result of good or bad deeds binds the soul.[6] From the real point of view, both merit and demerit lead the soul into cycles of births and rebirths, though they may bring about different states of birth or differing environments of happiness and misery.

A wise right believer should therefore refrain from accumulating Karmas of either kind and should have an eye on liberation of the soul by contemplating on its real qualities. In the lower stages of spiritual development, the mind and senses would be easily attracted towards pleasures and inclined towards performance of good deeds to earn merit. Yet constant devotion towards the Tīrthankaras, engaging oneself in the service of the saints, study of scriptures and adopting an attitude of introspection, repenting for wrong acts etc., will gradually prepare the mind for spiritual advancement. A seeker after liberation should know that both good and bad deeds produce Karmas that bind the soul; he should therefore cultivate an attitude of detachment with right knowledge and faith, and free himself from the operation of Karmas.

The importance of clear knowledge of the true teaching of the nine fundamental truths lies in the fact that it paves the way for liberation. A spontaneous comprehension of the true nature of the soul and the damage that both merit and demerit do to it will wean the individual from their influences and turn attention towards higher considerations of the self. A firm conviction in this law of cause and effect will assist the individual in subduing all passions like love, hatred, delusion, pride, etc. Right knowledge depends upon devotion to these truths. Wrong or perverted knowledge and belief lead to wrong paths which are far away from the path of liberation. These nine principles establish the undoubted responsibility of the individual for what he is and what he is going to be. Spiritual evolution is a conscious and deliberate process and has to be pursued with unstinted devotion.

Anyone pondering over the nine Padārthas will realise how important it is to know that the pure soul is subjected to all the travails of transmigration due to its attachment with the Karma and how by right knowledge and belief one can prevent the accumulation of new Karmas and destroy the old and new ones by following the path of liberation. These nine padārthas solve the riddles of life and point out that the key to the attainment of perfection lies within each individual.

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CHAPTER 11

GUṆASTHĀNAS OR FOURTEEN STAGES IN THE SPIRITUAL EVOLUTION OF SOUL

> *'The high goal of our great endeavor is spiritual attainment, individual worth, at all cost to be sought and at all cost pursued, to be won at all cost and at all cost assured.'*
>
> \- Robert Bridges.[1]

Since the goal of all ethics and philosophy is to help an individual to attain spiritual excellence or perfection, it is essential to know what hinders him in realizing his ambition. Every soul, pure and serene, becomes sullied by the influx and assimilation of Karmas due to wrong belief, laxity of self-control and activities of the mind, body and speech actuated by passions. The energies thus generated render the soul impure and subject it to all kinds of infirmities. The shackles of Karma, whether of gold created by Puṇya or of iron created by Pāpa can be broken not merely by purging the soul of its old Karmas but also by stopping the inflow of new ones.

The moral and spiritual discipline prescribed by Jainism involves a graduated course of training and has therefore to be followed step by step. The sages have therefore divided the path which leads to salvation into fourteen stages, each of which represents a particular state of development, condition or phase of the soul, arising from the quiescence, elimination, or partial quiescence and partial elimination of certain energies of Karma, and the manifestation of those traits and attributes which are held in check by their activity. The fourteen Guṇasthānas classify these attributes and characteristics consistently with the gradual evolution towards the goal.

The order of the Guṇasthānas is logical and not chronological. The succession in which they are to pass differs with each individual, because relapses can throw the Jīvas down from the arduously attained height and can, wholly or partially annul the development achieved till then. This becomes easily comprehensible, if we call to our mind the fact, that remaining on one stage may last only a few minutes, so that in the morning one can be on a high level, sink down from it at noon, and climb up again in the evening. This is an internal and spiritual process, not observed from outside. The different possibilities of the succession of the Guṇasthānas are conditional upon the process which leads to the attainment of the samyaktvas and upon the two ways, by which the method of reduction of Karma can be brought about.[2]

The psychical condition of the soul due to the rising, settling down, perishing, or partly settling down and partly perishing, of Karmic matter (udaya, upaśama, kṣaya, kṣayopaśama) is called Guṇasthāna.[3] It is a matter of common experience that we come across numerous living beings which belong to different stages of understanding due to ignorance (avidyā). These states are due to the difference in state of existence before the commencement of development. We are often confronted with a situation where some souls are aware of the need to shed the Karmas while some others, have an indistinct vision of the need. An awakening is created only when the soul becomes conscious of what is hindering it in its advancement. There are three things which have to be subdued or eradicated: the mass of Karmas, their intensity and duration. It is the adequacy of spiritual effort that determines the subsidence of these aspects of the Karma.

The fourteen stages of spiritual evolution have been enumerated in verses 9 and 10 of Jīva Kānda of Gommaṭasāra. They are: 1) Mithyātva (delusion), 2) Sāsādana (downfall), 3) Miśra (mixed), 4) Avirata Samyaktva (vow-less right belief), 5) Deśavirata (partial vow), 6) Pramatta-virata (imperfect vow) 7) Apramatta-virata (perfect vow), 8) Apūrva-karana (new thought-activity), 9) Anivṛtti karana (advanced thought-activity), 10) Sūksma Samparāya (slightest delusion), 11) Upaśānta Moha (subsided delusion), 12) Kṣīna Moha (delusionless), 13) Sayoga Kevali Jina (vibrating omniscient conqueror), 14) Ayoga Kevali (non-vibrating omniscient). These should be known as fourteen spiritual stages in the order enumerated. After the last stage, the soul becomes liberated. The fourteen stages have been designated on the basis of the prominent thought activity at each succeeding stage of evolution. We shall deal with each of them in the same order.

1) Mithyātva (Delusion)

This is the stage when a soul is affected by wrong belief due to the deluding or infatuating Karmas. It is the stage of false belief or conviction. Such a person does not believe in the right path. He does not believe in reality and the values of truth and goodness. On the other hand, he sticks to wrong beliefs, and the right beliefs are unpalatable to him. Such a person will not believe in the seven principles. His beliefs are one- sided, perverted, doubtful, false or indiscriminate. The consciousness of the soul in this state is obsessed with ignorance.

Jainism is based on reason and logic. In the five aforesaid mental states, there is some belief or the other. There are people who believe in wrong practices and superstitious creeds. When a soul is involved in such wrong beliefs, the person becomes perverted. The loss of faith is due to the recurrence of the kaṣāyas whose subsidence is essential to the manifestation of the insight. Truth has no meaning or value to him. A wrong believer does not believe in the noble doctrines preached by the Jinas. This is a stage of spiritual blindness which is due to the Darśanāvaraṇīya-karma. A wrong or perverted believer is like a blind man who does not see what is good and beautiful or what is bad and ugly.

2) Sāsādana (Downfall)

The downfall is from right-belief. When the error-feeding passions (anantānubandhi kaṣāya) destroy the right belief, the soul falls down from a stage of higher spirituality or from the summit of right belief due to the Karmas, faces wrong beliefs and gets lost in the wilderness of wrong beliefs. This is known as Sāsādana.

This stage, which is otherwise known as Sāsādana samyak-dṛṣṭi, contemplates a fall from the stage of right faith. A person may attain the stage of right faith by instruction and right understanding. But if he is overcome by passions or wrong thought-activity, he may slip down from the upper rung of the ladder to which he might have climbed. During this down-fall, the soul has neither right belief nor wrong belief. In this stage, the soul is said to have operative thought-activity (audayika bhāva). This is a transitory stage but the evolution has to commence again by destruction of the deluding Karma.

3) Samyak-mithyā dṛṣṭi (mixture of right and wrong beliefs)

This is a stage in which a person holds right and wrong beliefs mixed together. It is due to indecision or a wavering state of mind, indicating spiritual oscillation between right faith and wrong faith. Such a person neither sticks up to right belief nor gives up wrong belief. This is also a transitory stage. If the right faith revives as a result of Puṇya or fresh knowledge received from a preceptor, the person may march to the next higher stage; or the soul may as well revert back to the stage of wrong belief.

In all the first three stages the destructive Karma (ghāti) is still present but it is a question of degree. The right belief is not destroyed but is clouded by wrong belief. The mixed thought-activity cannot be split up into two parts just as it is not possible to separate the sugar juice from the curds when both are mixed together. This mixed stage is wavering, impure and unsteady; it is however a cause of the destruction of Karmas. In the mixed stage, there is no bondage of age-karma because death is due to the age-karma already binding the soul and re-birth in a particular state is already bound to the soul when it is born.[4]

4) Avirata Samyaktva (vow-less right belief)

The soul in this stage possesses right faith and also knowledge of truth and falsehood; but it is not capable of observing the vows (rules of self-discipline) due to the operation of partial-vow preventing passions (apratyakhyānāvarana kaṣāya). The right faith in this stage is of three kinds: i) Upaṣama samvaktva: it may arise in a soul, which had never any right belief before, as a result of the four passions which create erroneous beliefs and wrong beliefs. Right faith may awaken after it had become deluded as a result of the Karmas. It might as well be that a soul has already right belief and may advance further by destroying the kinds of Karmas as are responsible for beliefs of the kinds mentioned in the first three stages. It is possible that a soul may slip down to the three lower stages for one antara mūhurta; if there is no fall, it might advance to the second kind of right belief. ii) This is called Kṣayopama-samyaktva: This is a stage where the operation of right faith is slightly clouded by wrong belief, as at the third stage. The four passions are practically destroyed and are in partial subsidence. iii) Kṣāyika samyaktva: This stage of right belief arises as a result of the destruction of the four kinds of passions and the deluding Karmas. This is the best kind of right belief and the soul which acquires it must progress further.

In this stage, the soul has faith in the mokṣa-mārga i.e., one's spiritual career, culminating into liberation, complete freedom from Karma; but is not able to pursue it observing all the rules of discipline. It believes in the doctrines propounded by the Jaina scriptures but is sometimes affected by wrong instructions of ignorant teachers. Such a soul recovers from the wrong belief on understanding the satisfactory exposition of the tenets by right kind of teachers; if it does not, it slips into wrong beliefs.

In this stage, the person possesses the right belief but not the conduct in strict conformity with it. He has not bound himself by vows to abstain from indulgence in sense-enjoyments (indriya saṁyama) and from hurting the living beings (prāna-saṁyama). He is compassionate, calm, fearful of mundane existence (saṁvega) and truthful. He does not hurt anybody without provocation. He is able to control excessive passions of anger, pride, deceit and greed. He is prone to these passions in moderate degrees, but he has faith in the right doctrines.

5) Deśa-virata (Partial vows)

A person in this stage is able to exercise greater degree of self-control than the one in the previous stage. This stage is called the stage of partial-vow because due to the operation of vow-preventing-passions (pratyakhyānāvarana kaṣāya), there is the absence of perfect control. There is the partial destruction and partial subsidence of the Karmas binding the soul due to passions. Here, there is the operation (udaya) of that kind of karmic matter which forms such passions as prevent the vows only partially.[5] The person in this stage has the necessary spiritual disposition and exerts for further development. He observes the rules of Right Conduct only partially due to lack of complete control. This is a stage where, apart from the spiritual progress, emphasis is laid on conduct, that is, observing those rules which are enjoined by the scriptures. It is here that the eleven Pratimās get included.

Since he is right believer, he will control his passions and not commit unnecessary sins. He will not kill the mobile beings. He would not also necessarily kill the immobile beings. Since he is wholly devoted to the Jina, he is both vowful and vow-less (virata-avirata).[6] This is so because if he kills the mobile beings, he would be a person without faith in the teachings of Jina.

6) Pramatta-virata

In this stage, the person has right faith and exerts to follow all the rules of conduct. Even though the thought-activity is one of destruction and subsidence of almost all the karmic matter, yet the observance of the vows in a perfect manner is prevented due to the operation of the little karmic matter and of the minor passions which have escaped destruction. The saṁjvalana kaṣāyas are passions that prevent the perfect-right-conduct from attaining perfection. They are anger, pride, deceit and greed. The nokaṣāyas or minor passions which similarly cause obstruction are nine: laughter, indulgence, ennui, sorrow, fear, disgust, inclination towards women (strī-veda), inclination towards men (puruṣa-veda) and inclination towards the neuter (napuṁsakaveda). It is on account of these passions which still remain undestroyed fully that there is carelessness or imperfection in the observance of the vows. Hence the name pramāda or careless error in virata (vow). There is effort on the part of the person to control himself in his observance of the vows, but he is hindered by desires and impulses as the renunciation of attachment to worldly objects is not complete. This is virtually the stage for an ascetic.

A saint or an ascetic in this stage possesses all the twenty-eight essential primary qualities (mūla-guṇas) which a saint even in the lowest stage possesses. He performs his usual duties like teaching, preaching the scriptures, reading and writing books and looks after the discipline and conduct of his pupils. Carelessness may occur by way of censurable talk relating to women, food, politics, or the king, or control of passions, sleep and attachments, that is moha and sneha (delusion and affection). The conduct of a Muni in this stage is remarkable for its absence of negligence.

7) Apramatta-virata

The soul of a person who has reached this stage of spiritual development is free from the infirmities of the 6th stage and is absorbed in spiritual contemplation. When the perfect-right-conduct-preventing Karma (samjvalana) and the minor passions are suppressed there arises the quality of non-carelessness and the soul reaches the stage of perfect vow (apramatta saṁyata). He is absorbed in contemplation but is not able to rise higher as the Karmas etc., are not wholly destroyed. This stage of stagnation at the same stage (seventh) may last for one antaramūhurta and may fall down to the 6th stage. In the second stage (śreni) of ascent, the purity of the thought-activity of the soul increases at every instant and may rise to the level of purity which might have gone up.

This is a very vital stage of spiritual development. Here onwards there would be two ways of progress: one is where the Karmas and minor passions are merely pacified or suppressed (Upaśamaka śreni); while the other is kṣapakaśreni where the Karmas are annihilated. Undoubtedly the soul has acquired strength due to cessation of all attachments and thorough control over the body. There is full self-control and there is not the slightest negligence in the observance of the vows etc., without any kind of transgression.

8) Apūrva-karana

This stage is called the apūrva-karana because the spiritual development of the soul leads to attainment of new thought-activities which had not been reached before. All the souls that have reached this stage of development are not uniform in the degree of purity of thought as they might reach the stage at different points of time. The new thought-activities would be mainly concerned with the destruction or subsidence of the right-conduct-deluding karmas. These souls are free from the bondages of karmic matter of sleep (nidrā) and drowsiness (pracala) and are therefore capable of bringing about the subsidence of right-conduct-deluding karmas. The age (āyu) karma is still operating. The soul delights in checking or destroying the consequences of streaks of passions that might arise at times. This is the stage of pure contemplation; it is otherwise called śukla-dhyāna or white contemplation. This is a stage where the soul acquires the unique psychic force which was never experienced before and assists in the destruction of the Karmas. This is accessible to souls which are either in the upaśama śreni or in the state of pacification of Karmas (kṣapaka śreni) or the state of destroying the Karmas. The conduct is perfect and the soul is capable of engaging himself in holy meditation.

9) Anivṛtti karana

In this stage, the soul acquires advanced thought-activity. Each instant only one thought-activity operates. On account of the purity and fullness of concentration, the thoughts work like the flames or fire and consume the forest of Karmas. The advance in thought-activity and its purity is uniform. The soul either brings about the subsidence or destruction of all the 21 sub-classes of passions, and right-conduct-deluding-Karma with the result that gross desires and emotions are overcome.

A person who has reached this stage has conquered all his desires for enjoyment of what he saw, heard or ate. He practices meditation on the true nature of the soul.

10) Sūkṣma samparāya

This is a stage of slight delusion of the five kinds of knowledge-obscuring Karmas, four kinds of perception-obscuring Karmas and five kinds of obstructive Karmas. By his meditation, the person acquires the strength to subdue or destroy even the subtlest of Karmas. A subtle desire to obtain mokṣa still persists. An unconscious attachment for the body still remains, though there has been great spiritual advancement of the soul. There is a slight tinge of passion of greed. The thought-activity is either subsidential (upaśamaka) or destructive (kṣapaka).

11) Upaśānta Moha

This is a stage where the delusion (moha) or the kaṣāyas have subsided due to the pure thought-activity, like the limpid waters of a pond in a cold season as all the muddiness would have settled to the ground. This is the upaśama śreni or the subsidential stage of the ladder reached by a soul which is advancing further up. This śreni is not required to be passed through by a soul which has reached the śreni of destructive ladder. Since the soul is in a stage where the Karmas have subsided but not destroyed, it is quite likely that the soul may descend to the lower stage when the passions rise again. In other words, the bhāvas or the psychical conditions produced by the suppression of the infatuating Karmas may change and lead the soul back on reappearance of the Karmas. The soul at this stage is chadmastha, that is, enveloped by the influence of Karmas other than the deluding Karmas. The attachment is also suppressed. The soul does derive pleasure on account of the suppressed Karmas and hence its stay at the stage is one antaramūhurta at the maximum. The soul acquires the power to destroy the mohanīya Karmas which have not been destroyed altogether.

12) Kṣiṇa Moha

In this stage, the saint who is possession-less (nirgrantha) would have destroyed all his deluding passions. The thoughts are as clear as water kept in a pure vessel of crystal jewel. When a soul has reached this stage, the thought-activity purifies the body, transforms it into a highly refined one (parama-audārika) and progresses towards the destruction of other ghātīkarmas: viz. Jñānāvaraṇīya, Darśanāvaraṇīya and Antarāya since the Mohaniya Karma is already destroyed. This is a stage where passions have been annihilated. The distinction between this stage and the former is that in the latter stage the soul is at the stage of subsidence while in the former stage, it has reached the ladder of destruction. It stays for one antara-muhūrta and marches forward to destroy all the four Ghātī Karmas.

13) Sayoga-Kevalin

From the previous stage, the soul advances to reach this stage of omniscient being who has yet to destroy the four Aghātī Karmas; that is why it is a stage of a Kevalin and sayoga (with activity). The activities of the body, mind and speech still continue to exist. Here the soul becomes the Arhat or perfect soul in human body. The soul appears bright like the sun freed from the clouds and attains full knowledge of the universe. Ignorance has been destroyed and the soul attains the stage of Paramātman by acquisition of nine kinds of purified thought-activities arising as a result of destruction of Ghāti Karmas. The nine Kevala-labdhis are: 1) Kṣayika jñāna : purified or perfect knowledge due to the destruction of knowledge-obscuring karma, 2) Kṣayika darśana : perfect cognition due to the destruction of Darśanāvaraṇīya Karma, 3) Kṣayika dāna: perfect charity due to destruction of Dānāntarāya Karma, 4) Kṣayika labha is perfect gain due to the destruction of lābhāntarāya Karma, 5) Kṣayika bhoga is perfect enjoyment of consumable objects due to the destruction of Bhogāntaraya Karma, 6) Kṣayikaupabhoga is perfect enjoyment of non-consumable objects due to the destruction of Upabhogāntarāya Karma, 7) Kṣayika virya is perfect power due to the destruction of Viryāntarāya Karma, 8) Kṣayika samyaktva is perfect right belief due to the destruction of Darśana-Moha, and 9) Kṣayika cāritra is perfect right conduct due to the destruction of cśritra-moha.[7]

As already stated, this is a stage of spiritual perfection, still associated with body, mind and speech. The Arhanta Parameṣṭi who is engaged in propounding the Dharma to all living beings is an example of Sayoga Kevali.[8]

14) Ayoga Kevali

This is the stage of final liberation when the vibrations of the holy body cease, as the yoga of body, mind and speech are discarded. This is the stage of Siddha a stage of transcendental perfection. The Omniscient Lord of this stage is one who has fully stopped the influx of Karmas after having destroyed those already attaching and who has put an end to vibratory activity.[9] The soul is wholly free from the eight kinds of Karmas and has attained its true state of blissfulness which is ever-lasting. The soul abides at the summit of the universe, having been fully liberated. The abode is called Siddhaśila; there the fully liberated souls live in purity and peace.

Now it may be of interest to a general reader to recapitulate the logical manner in which the spiritual development or evolution takes place from the state of ignorance to that of perfection. In this vast universe, there are infinite number of souls, some of which are invisible to our senses. Roughly speaking, the souls may be divided for our present purpose into two classes: bhavya in whom there is an awakening to its potential qualities and abhavya in whom there is no such awakening. The arrangement of the Guṇasthānā is not arbitrary but scientific. The principal cause of liberation is the subjugation of the activities of the body, mind and speech accompanied by internal tapas.

Naturally the journey of evolution starts from the stage of ignorance and wrong belief. This is the first stage where the individual is possessed of perverted and superstitious beliefs. He is blind to the truth that the soul is different from the body and considers that his bodily pleasures and material acquisitions are the end and aim of life. The second stage is not really one of development. It is the halting place for souls which have slipped down from the higher stage on account of Karmas or there is a slight indistinct awareness of right belief in a soul otherwise in a state of wrong belief. The third stage is one of wavering between right belief and wrong belief. The mind gets glimpses of right faith but does not cling to it long. The individual oscillates in a state of wrong-cum-right belief. The fourth stage is one where the individual has acquired the right faith. This is undoubtedly a stage of development as the individual would be becoming conscious of right knowledge and right conduct. He has not developed self-control as there has been neither subsidence nor disassociation nor annihilation of the passions and vision-deluding Karmas. The first four stages are thus concerned with the development of the individual from that of a wrong-believer to that of a right-believer, though without self-control.

The next three stages from the 5th to 7th relate to steps in the evolution and development of full self-control. The individual having acquired right belief in the 4th stage struggles to gain mastery over his passions and acquires partial self-control. He passes on to the next stage with his partial self-control; he exerts to acquire full self-control but often fails in his efforts due to negligence. He is sometimes swayed by passions and emotions and he remains in a state of spiritual inertia. The march into the 7th stage marks his success in acquiring self-control. The spiritual inertia of the earlier stage does not confront him. There is spiritual strength to master the infirmities of the body. The further progress depends upon the ability of the individual to subdue or annihilate his Karmas. The spiritual heights to be reached by the subsidence of Karmas is certainly lower than that to be reached by the destruction of the Karmas.

The 8th stage heralds the commencement of pure contemplation for greater purity of the soul. The Karmas are eradicated and subdued and due to the purity of soul, intensity and duration of the Karmas are shortened. The influx of new Karmas becomes quite limited. This is therefore a stage of very great purity of the soul. Then the individual steps into the 9th stage where he tries to conquer his grosser emotions and desires. With the success achieved, he ascends to the higher stage, that is, the 10th stage where the spiritual war waged is against greed or the subconscious attachment to the body. The 11th stage is reached when the individual is able to vanquish the Karmas by suppressing them. Just as a suppressed enemy is likely to rise again, so also there is the chance of reappearance of passions and emotions with a probable descent to the tenth stage. The 12th stage represents the stage of complete destruction of all passions. When the soul goes to the 13th stage, it would have destroyed all the Ghāti Karmas and attained omniscience. The final or the 14th stage is reached when even the Aghāti Karmas are also destroyed and the soul reaches the stage of Siddha.

It may be added that the spiritual height which a layman or house-holder can reach would be the fifth Guṇasthāna which contemplates partial renunciation of the world. Right faith, Right knowledge and Right conduct are the three jewels whose full realization helps the individual on his path of liberation. The earliest stages of the journey are necessarily those which mark the transition from the state of settled wrong convictions to the acquisition of true faith; the remaining Guṇasthāna are the landmarks on the path of progress in respect of Right conduct. The eighth and ninth stages are also characterized by increased meditation, hence, concerned with the advancement of knowledge, but to follow the teachings of the Siddhanta on to the still higher rungs of the ladder, it is necessary to remember that perfection in conduct means neither more nor less than the attainment of the state of desire-less-ness, which is possible only with the complete eradication of all those traits which spring from desire.[10]

Following table is gratefully borrowed from Sri C. R. Jain as it brings out the main features of the fourteen stages of Guṇasthānas very clearly[11]:

No.	Name of Guṇasthāna	Characteristics
1	Mithyātva	Gross ignorance.
2	Sāsādana	Vanishing faith i.e. the condition of mind while actually falling down from the 4th to the 1st stage.
3	Miśra	Mixed faith and false belief.

4	Avirata-samyagdṛṣṭi	Right Faith, unaccompanied by austerities.
5	Deśavirata	Commencement of Right Conduct.
6	Pramatta	The formation of the āhāraka śarira and observance of vows though tinged with pramāda (carelessness or laziness). This is the first stage of life as a muni, i.e. of homelessness.
7	Apramatta	Elimination of pramāda, and partial realisation of the svābhāvika ānanda, i.e., joy
8	Apurva-karana	Noted for the new channels of thought thrown open by the purification of mind and the quiescence of the elements of disturbance.
9	Anivṛtti	More advanced thought-activity, i.e., meditation.
10	Sūkṣma	Only very slight greed left to be controlled.
11	Upaśanta moha	Quiescence of the remaining traces of greed.
12	Kṣīna moha	Desire-less-ness i.e. the complete eradication of greed, hence perfection in Right conduct.
13	Sayoga kevali	Omniscience, hence the perfection of Right knowledge, and the realisation of the state of jīvan-mukti that is liberation in the embodied state. In the case or Tīrthankaras revelation also takes place in this stage.
14	Ayoga-kevali	The cessation of the activity of three yogas, i.e. the channels of āśrava. The next step takes one to Nirvāna.

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CHAPTER 12

RATNATRAYA OR THE THREE JEWELS

Most of the individuals start their journey of life from the stage of mithyātva (wrong belief) in which they are born. Wrong belief is the greatest enemy as it shuts out an individual from understanding the true nature of his self and makes him believe that the body and all that appertains to it in this material world are real, that the real happiness lies in making accumulations that make for a comfortable living. This type of living encourages vow-less ways of life, with no self-control or self-restraint. Even where there is inclination towards a life of restraint, normal knowledge of the various vows which regulate life on the right path appears to be beyond comprehension.

There are great foes that attack us during the course of our journey. The passions are the most powerful enemies that deprive us of our spiritual riches and reduce us to a state of poverty. The activities of the body, mind and speech are beset with many hurdles which add to the existing burden of Karmas. Every individual who becomes aware, however vaguely, of the purity of the self, would be anxious to know more about its nature and inquisitive to acquire the necessary knowledge for realising his end.

The central subject of every philosophy is the Paramātman, who is called by different names and is described as possessed of different attributes. Jainism, as already discussed, does not believe in God as an almighty creator of the universe. Godhood is an ideal, a pure perfect soul whose attributes are infinite perception, knowledge, power and bliss; it is the condition of perfection and omniscience. Imperfection attached to the soul as we see in the universe is due to its association with Karmic matter. Our joys and our sorrows, our friends and foes, our kith and kin and in short, all that mundane life stands for are of our own making, the fruits of Karmas that we accumulated in the past arising out of our own passions and activities of body, mind and speech.

How do we attain the state of purity and perfection? In describing the path to salvation or the mokṣa mārga, each school of philosophy has emphasised that aspect which its propounders considered important. While some have emphasised the path of faith or devotion, others have emphasised the path of knowledge as supreme. There is a third school which has laid the greatest stress on action or conduct. Jainism has considered the problem from two points of view viz. Vyavahāra-naya (practical standpoint) and Niścaya-naya (the point of Reality). For most of us it is difficult to understand the point or the language of reality unless it is first explained from the practical point to which we are normally used to, having regard to popular expressions and similarity of experiences or objects. The practical point of view is normally related to popular view and understanding. The exposition of the true reality may sometimes transcend our experience and understanding as well.

Umāsvāmi has, in his inimitable aphoristic sūtra, stated:

सम्यग् दर्शन ज्ञान चारित्राणि मोक्षमार्गाः ।

Samyag darśana jñānā cāritrāni mokṣamārgah.[1]

'Right faith, right knowledge and right conduct together constitute the path to salvation.' The word samyak used therein qualifies not only faith but also knowledge and conduct. These three principles are called the Ratna-traya or the Three Jewels by the Jaina thinkers. The works of the great saint Kundakunda, particularly the Niyamasāra deals with it in full detail. The 'Three Jewels' form the subject-matter of the Puruṣārtha-siddhyupāya by Amritacandra Ācārya. In fact, every Jaina scripture deals with this subject as it sums up the philosophy of liberation or omniscience. It also makes it clear that those who are devoid of conviction in the efficacy of the path have no hope of progress.

It is necessary to say a word about the precedence given to faith over knowledge. One can argue that knowledge must precede faith as otherwise faith will be blind faith and right faith can only be based on knowledge. Though faith and knowledge might arise in a soul simultaneously, faith must precede knowledge as it is the originator of desire to pursue knowledge. A firm conviction is an incentive for pursuit of knowledge. Faith itself implies a desire for removal of doubts and other illusory factors that disturb the mental equilibrium of the individual. It gives a direction and meaning to acquisition of knowledge and moulds the conduct.

If we consider the meaning and content of the three-fold path from the point of reality (niscaya-naya), we must admit that the omniscient soul itself is possessed of all the attributes. Such pure and perfect soul is free from Karmic bondage and is untouched by any impurity of physical matter. The soul is all blissful and free from all vibratory activities. The pure soul itself is right knowledge. An individual's right faith and right conduct are centered in such soul. Such a soul is also the object of contemplation and self-absorption.[2]

The pure soul is omniscient and hence is able to visualise the mysteries of the universe and fundamental truths that guide the course of life. All the scriptures are based on what was expounded by the omniscient Tīrthaṅkaras. Unless a living being makes these scriptures the basis of life and conduct, there can be no real happiness. That is why it is said that the three jewels are, from the point of reality, centered in the pure soul itself.

In everyday life, a person who wants to acquire wealth by serving a king, must believe in him, know his powers and wealth, and conduct himself in such a way during the course of his entire service as will help him in the realization of his worldly object. So in reality, the pure soul should be known to be the king, should be fully believed in as the embodiment of the attributes of all perfection and should be realized by contemplation of and concentration on its nature.[3]

It is only from the practical point of view that the threefold path is required to be pursued by an embodied soul so that the body which is a mass of subtle karmic matter would cease to be a hindrance in the attainment of perfection.

Right Faith

To start with, it is necessary to discuss the meaning of right faith. Ācārya Samantabhadra has defined it to mean belief in the meaning of the principles, the Āpta or the Arhat, the sacred scriptures and the pious saint, free from three kinds of superstitions, eight aṇgas and eight kinds of pride.[4] God, according to the Jaina conception, as already discussed, is pure and perfect soul, the omniscient with infinite knowledge and bliss. Umāsvāmi has defined right faith as belief in the true nature of the substances as they are (Tattvārtha śraddhānam samyag darśanam).[5] A firm belief in the nine fundamental truths (padārthas) is considered to be the pre-requisite for right knowledge and conduct.

Belief in the vītarāga or the Conqueror, the scriptures, the nine fundamental truths and the preceptor must be free from doubts and ignorance.[6] Amongst the mundane souls, right faith can arise only in beings which are samanaska (possess a mind) and whose passions are not dominating. There are beings who identify the soul with the body and are unable to overcome the false beliefs cherished by some members in society.

An average mind is clouded by three kinds of superstitious beliefs: belief in false gods (devamūdhatā) false belief in the holiness (lokamūdhatā) and belief in and respect for dubious ascetics (pākhandi mūdhatā). The first kind of superstition consists of believing in gods and goddesses who are credited with passionate and destructive powers willing to oblige the devotees by grant of favors they pray for. The second relates to taking baths in certain rivers, jumping down the peaks of mountains and entry into fires under the supposition of acquiring merit for themselves or for their kith and kin. The third belief refers to entertainment of false ascetics and respecting them hoping to get some favors from them through magical or mysterious powers exercised for personal gain or show of power. The mind must be freed from such superstitions and doubts so as to clear the ground for rise and development of right faith.

Besides freedom from three kinds of false beliefs (mūḍhatva), the mind has to be free from eight kinds of pride: 1) pride of family (kula-mada), 2) pride of contacts and family connections (jñāti-mada), 3) pride of one's own strength (bala-mada), 4) pride of beauty (sundaratā-mada), 5) pride of knowledge (jñānā-mada), 6) pride of wealth (dhana-mada), 7) pride of authority (ājñā-mada), and 8) pride of penance (tapaḥ-mada).[7] All or anyone or more of these kinds of pride are likely to disturb the equilibrium of mind, and create likes or dislikes for men and matters. In such a case, the mind cannot be unbiased. The understanding is likely to be erroneous, if not perverted. An inflated notion of oneself on any of these grounds is likely to cloud the vision. It is therefore necessary that before right belief could dawn, there should be an effacement of these factors of pride.

Right faith is characterised by eight aṇgas (aspects) which determine its excellence;[8] they are; i) one should be free from doubt about the truth or validity of the tenets (niḥśaṇkitā); ii) one should have no love or liking for worldly enjoyment as everything is evanescent (Nikāmkṣitā) iii) Nirvicikitsā-aṇga consists in declining to have an attitude of scorn towards the body even though it is diseased and is full of impurities, as it can help in the cultivation of the three jewels; iv) amūdhadṛṣṭi is freedom from perversity and superstition. One should not pursue wrong and heretical faiths; v) upagūhana requires one to maintain spiritual excellence and protect the prestige of that path when it is faced with the risk of being belittled on account of the follies and shortcomings of others. One should praise the pious but not deride those who may be faltering in their pursuit of religion; vi) sthitikaraṇa-aṇga is the quality of rehabilitating others in the path of right faith or conduct by preaching them or reminding them of the religious truths, whenever they are found to be going astray; vii) vātsalya-aṇga is showing affection towards co-religionists and, respect and devotion towards the spiritually advanced, by receiving them with courtesy and looking after their comforts; and viii) prabhāvanā consists in weaning people from wrong practices and beliefs by establishing to them the importance of the true religion by arranging religious functions and charities; one should endeavor to demonstrate the greatness of the Jaina tenets and scriptures.

These eight aṇgas (organs or members) or vital constituents of right faith require the individual to be thoroughly free from doubts about the real attributes of the Omniscient, the scriptures and the preceptors. They require him to follow the path with devotion and clear understanding of the possible pitfalls. While attaining spiritual excellence himself, he should do nothing by deriding his companion travelers who may be going astray. He should bring them to the right path by advice and persuasion. He should do nothing that will bring discredit to his religion. He must protect his co-religionists from scandal whenever they might go astray by educating them in the true tenets. Pious and meritorious persons ought to be respected and treated with devotion so that he himself might have occasion to ponder over their virtues and others might be influenced by their spiritual conduct. One should also, by the best of one's own capacity spread the tenets of the Jainas by precept and example.

Amṛtacandra Sūri has pointed out the kind of doubts which might beset a mind in the attainment of firm belief of the right kind (samyag-darśana). Doubts arise as a consequence of our limitations in understanding or may be induced by our friends and neighbors following other faiths and extolling the merits of their own faiths. When the mind is in a state of cogitation, miseries and calamities may add to our mithyātva as interested persons would be advocating the prowess of false gods and goddesses as the relievers of human miseries by offerings and worship. These are occasions for testing the firmness of one's own faith in the immutability of the law of Karma.

Since our capacity for comprehension is limited, we have to accept many things in life on trust. Even in ordinary life, we find persons with different attainments in various subjects. Religion and spiritualism have to be pursued with effort and assiduity and there can be no advancement in our studies unless we start with a few beliefs in matters like the omniscients and their attributes as laid down in the scriptures. This does not mean that a relevant inquiry is prohibited. It is common experience that things which are beyond comprehension go on clearing themselves up as we progress in our studies and processes of thought. Doors of knowledge do not open to all of us and all of a sudden. Study with devotion clears all clouds and new vistas of light dawn on a dedicated student. Sometimes, doubts are dispelled by our teachers and the enlightened; it is thus that new light illumines the dark corners of our minds making visible what was invisible earlier.

The doctrine of Anekānta or many-sided approach to each and every matter requires us to examine it from various angles to find out the truth. Metaphysical problems are difficult in their very nature. We ought to inquire with an open mind and should not rely upon fallacious doctrines and scriptures.

A belief motivated by reward cannot be a right belief. A true believer will not expect to be born in a royal family or to attain power and wealth. All such matters are the fruits of Karmas of the individual concerned. One should not also feel disgusted with the natural conditions of life like hunger, poverty, disease, dirt, etc., but should strengthen one's belief in the divinity of the soul. Practice of ten virtues, without giving room to the play of passions, is the way of developing samyaktva. These ten virtues are: supreme forgiveness, supreme compassion, supreme straightforwardness, supreme purity, supreme truth, supreme self-control, supreme austerities, supreme charity, supreme non-attachment and supreme celibacy. Our effort should be towards self-improvement; indulging in scandalizing others, trying to pick holes in them, is unhealthy and inconsistent with right attitude. Deviation from the path of righteousness can be prevented by conquest of passions and acquisition of more knowledge.

Since samyaktva forms the foundation of ethics according to Jainism, the Uttarādhyayana Sūtra which is one of the oldest Agamas according to the Śvetāmbaras has briefly indicated the sources through which the same could be acquired and cultivated. They are ten: nisarga is spontaneous effort of the mind to comprehend the nature of the soul and the principles connected with it in mundane life, Upadeśa (advice), ajñā (precepts given in the scriptures), sūtra (study of the aṅgas and other sacred books) bija (learning through logical inferences from what is known), abhigama (comprehension of meaning of the sacred lore), vistāra (extensive study), kriyā (practice of the rules of conduct), saṁkṣepa (brief exposition) and dharma (the law of religion).[9]

The same subject has been dealt with in somewhat greater detail and with slight modifications by Guṇabhadra who has characterised samyag-darśana as of two kinds:

nisargaja (intuitive) and adhigamaja (tuitive). While the former is self-born and inspired, the latter is acquired by precept, study and guidance. There is need for subsidence of Karmas and conquest of passions and pride which have already been dealt with. Then he refers to ten sources which form the springs of Right Faith: 1) ajñā is the precept of passionless saints; 2) mārga is belief in the peaceful path of eternal liberation which is free from temporal ties and attachments and which arises as a result of the subsidence of the deluding Karmas; 3) upadeśa is belief which arises from the teachings of the ancient saints and from the sayings that are found in the ocean of great scriptures of right knowledge; 4) sūtra is another source of belief; it consists of rules of conduct prescribed for the ascetics and of religious discipline which when studied bring in fresh light and understanding; 5) bīja is belief which arises from the knowledge of the substances and the padārthas which are difficult to understand but can be understood after patient pursuit and as a result of the subsidence of perverse belief; 6) saṁṣkepa is belief of the laudable ones; the belief in this case is acquired in the principles even though the same have been expounded briefly; 7) vistāra is belief possessed by one after a careful study of the twelve aṇgas which constitute the ancient sacred lore: 8) artha is belief which is produced by ascertaining the true meaning of doctrines contained in sacred books, without undue emphasis on words; 9) avagāḍha is belief acquired as a result of the study of sacred literature consisting of the Aṇgas and other books; 10) paramāvagādha is belief in the truths as seen by the omniscients.[10]

From what has been discussed above, it should be clear that samyaktva is characterised by love of religion (saṁvega), indifference to worldly pleasures (nirveda) and an attitude of self-criticism for all conscious and careless transgressions of ethical rules of conduct. A person with samyaktva should confess and repent before his spiritual preceptor for his faults (garhā) and consciously exert to subdue his passions (upaśama). There should be devotion towards the five supreme saints (pañca-parameṣṭhis) and affection for the virtuous (vātsalya). To crown all, compassion towards all living creatures (anukampā) should be the devout creed. Samyag-darśana is thus grounded in spiritualism. It is proper insight into the nature of things which is necessary for the knowledge of truth. The man who acquires this true insight is characterised by an attitude of mind determined to know the precise truth at all costs.[11] We can scarce forbear mentioning that Jainism is not merely ethics and metaphysics but spiritualism too, which is evidently manifest from the persistent empahsis laid by all the Jaina philosophers, without any exception, on the veritable achievement of samyag-darśana before any ācāra subscribing to the attainment of emancipation is practised. Samantabhadra has stated that even the Gaṇadharas would regard a person possessed of samyaktva as a god, though he might have been born in a low family.[13] There can be no rise, stability, growth and fulfillment of knowledge and character, unless they are founded on Right Faith.

Right Knowledge

Right Faith makes us perceive, though not in full detail, the principles of life and matter, devote our thoughts and worship towards the conquerors and bestow our diligence in the study of scriptures. With belief in the tenets of religion, the ground for pursuit of knowledge would have been prepared. What is more, there would be the necessary purity of thought and a reverential but logical attitude of approach. Mithyātva is the bane of right knowledge.

Samantabhadra has defined knowledge as comprehension of the full and real nature of an object as it is, without any doubt, perversity or exaggeration. Comprehension which is partial, excessive, perverted or doubtful is wrong knowledge.[14] Nemicandra Siddhānta Cakravarti holds the view that perfect knowledge is full comprehension of the real nature of soul and matter free from doubt (Saṁśaya), perversity (vimoha) and indefiniteness (vibhramā).[15] Jaina philosophers have laid down that there are four means (pramānas) of acquiring right knowledge; they are: i) direct perception (pratyakṣa), ii) inference (anumāna), iii) analogy (upamāna) and iv) sacred precepts (āgama).

From the real point of view, knowledge is the inherent attribute of the soul. Soul is the knower as well as the fountain-head of knowledge. That knowledge is perfect; but, it is only due to the veils of Karmas that its immensity and brilliance are not realizable. Knowledge is perfect when it does not suffer from the mithyātva or wrong belief. Mithyātva is the enemy of right knowledge as it perverts both the understanding and attitude. Kundakunda holds the view that self-knowledge is the true knowledge. Expounding the theory from a negative point of view, he says that scripture, word, form, colour, smell, taste, touch, Karma or any of the substances is not knowledge.[15] The reason is that all these attributes are the characteristics of matter and hence foreign to the nature of the soul. The soul is the knower, the enlightened and therefore knowledge is not separate from the knower. This knowledge is itself right belief.

Right Faith or insight is the stepping stone to right knowledge. That is why all Jaina thinkers have insisted upon elimination of wrong belief from the mind. Mithyātva reminds one somewhat of the ignorance (avidyā) of the Vedānta, the want of discrimination (aviveka) of the Sāṁkhya, and the illusion (māyā) of the Buddhist systems of philosophy. Jainism insists that right knowledge cannot be attained unless wrong knowledge is banished.[17]

While dealing with the subject of Jīva or the concept of soul, we have dealt with the kinds of knowledge from the practical point of view. Knowledge is either svabhāva jñānā (natural knowledge) and vibhāva jñānā (non-natural).[18] The former is perfect and is not assisted by any external agency in its acquisition. Due to the operation of the knowledge-obscuring Karmas, natural knowledge does not function in all people; knowledge derived from other sources would be therefore non-natural (vibhāva). Vibhāva jñānā is of two kinds: it may be right knowledge or wrong knowledge. There are thus eight kinds of knowledge about which something has already been said.

When considered with reference to its means of acquisition, knowledge is of five kinds as already explained in Chapter II. Knowledge which is acquired through any of the five senses or the mind is mati-jñānā, while that which is acquired through the scriptures is śruta-jñānā. While the first kind of knowledge is limited to things and matters in existence, the other might comprehend all matters of the present, past and future as expounded in the scriptures. Avadhi jñānā is knowledge of the remote past. It can be acquired by saints who have attained purity of thought and developed their mental capacity by austerities. It is otherwise possessed by the celestial and infernal souls. The fourth kind, manahparyāya-jñānā is knowledge about the thoughts of others; it can be acquired by those who have gained self-mastery. The last is kevala-jñānā which dawns on the Tīrthaṅkaras, or perfect souls.

What is necessary for and relevant to the point at issue is the vital importance of Right Knowledge in the scheme of the path of Liberation. With the attainment of right faith, we should master the system of Jaina philosophy by study of the scriptures and a faithful assimilation of the principles. Every tenet conducive to advancement of the self must be understood correctly and fully, dispelling all doubts and misconceptions. Such knowledge must guide our thoughts and speech. Perfect knowledge is inherent in the soul but is obscured by the Jñānāvaraṇīya Karma. It is only by subsidence or destruction of that Karma that right knowledge can be gained partially or fully.

Even though the rise of Right Knowledge is simultaneous with the acquisition of Right Faith, yet the Karmas that hinder their rise and progress are different. Mithyātva is common to both but the Darśanāvaraṇīya Karma is the veil that obscures right faith. There is detailed discussion above as to how samyaktva could be acquired. Samyaktva is the breath of right knowledge, the latter grows in its dimensions and brilliance in proportion to the destruction of the Jñānāvaraṇīya Karma. With the entire destruction of that karma, there emerges the refulgent knowledge or Omniscience. Just as the Sun can shine with full brilliance only with the melting away of all clouds that obscure his light, so also knowledge which is inherent in the soul can become omniscience only when the cloud of the Jñānāvaraṇīya Karma has been vanquished. Samyag-darśana is as much the natural attribute of the soul as samyag-jñānā. The causal connection between knowledge and faith is to be found in the fact that rational faith presupposes some sort of intellectual enquiry or investigation, notwithstanding the fact that right knowledge is itself dependent on right faith.[19] Knowledge and faith are inter-dependent.

While our senses and the mind can be the media for acquisition of knowledge, the scriptures occupy a significant position in the assimilation of ethical and spiritual knowledge. Their devoted study not only moulds our outlook and character but also effectively shapes our mind to give a direction and meaning to our entire life. The twelve aṇgas and the sūtras occupy a special place amongst the scriptures, though there is divergence of opinioṇ about their authenticity between the Śvetāmbaras and the Digambaras. That apart many eminent Ācāryas have contributed immense and invaluable literature to enrich the spiritual heritage of Jainism. These scriptures cover the entire gamut of Jaina philosophy couched in a simple style intelligible to the laity.

Jainism posits that with Right Faith, man has to endeavor by austerities and penance to acquire the highest kind of knowledge, omniscience. It can be attained only on the complete destruction of the destructive (ghātī) Karmas. The relation between right faith and right knowledge is just the same as between a lamp and its light. Even though lamp and light go together, there must be lamp which must have oil and wick before it could be lighted. Similarly, before right knowledge can be gained, there must be the inexhaustible piety and urge for knowledge which is the oil; the sources of knowledge like the scriptures, the discourses from preceptors and saints are the wick; the pursuit and study with devotion are like lighting the lamp; then only there can be light in the form of knowledge.

From the practical point of view, continuous efforts to know the fundamental truths are necessary; if doubts haunt the mind, they ought to be dispelled by better understanding; if perversity is there, its root cause must be removed and if vagueness be there, the thoughts and ideas must be clarified by further study and discussion with the learned saints and preceptors.

Amrtacandra Ācārya has indicated that we need eight pillars to construct a sound edifice of Right Knowledge. They are: i) grantha or the reading of sacred books. Study of such books with care and faith is the first requisite; ii) artha is meaning: mechanical study without understanding the meaning serves no purpose. Reading becomes fruitful only when the significance of the words, phrases and their implications are satisfactorily mastered and digested; iii) ubhaya: Both reading and understanding of the meaning are essential, they together complete the process and the purport. It is emphasised that mere reading is not enough; iv) Kāla: The time chosen for study must be peaceful and free from disturbance of worries and anxieties. Besides, there must be regularity and punctuality. v) Vinaya: Humility, reverential attitude towards the scriptures and an inquisitive approach to the subject are to be cultivated to develop our devotion to learning; vi) sopadhāna is propriety of conduct and behavior. While studying, we do come across difficult words and expressions, inexplicable ideas and thoughts. The mind must be receptive and responsive. One should not draw impatient or hasty conclusions which might lead to improper behavior;

vii) Bahumāna: Zeal in the mastery of the subject under study is also essential to sustain interest and continuity; viii) Aninhava: There should be no concealment of knowledge or its sources. The student must keep an open mind and attitude so that narrow considerations do not shut him out from fullness of knowledge.

Thus right knowledge can be acquired by pursuit with devotion by reading sacred scriptures understanding their full meaning and significance in proper time and with punctuality, imbued with zeal, proper behavior and open mind.[20]

In conclusion, we may add that the distinguishing feature of Jaina epistemology (i.e. theory of knowledge) is that in the strictest sense, there is one and only one type of immediate and real knowledge and that is Kevala Jñānā. It is because of this that such type of knowledge is also referred to as transcendental and extra-sensory perception. Since the function of the sense organs and the mind are considered to be positive obstructions to knowledge, avadhi-jñānā and manaḥ-paryāya-jñānā are referred to as direct perceptions only in a qualified sense viz., as representing the progressive stages towards and as preparatory steps to direct knowledge, kevala-jñānā. Since the ultimate criterion of real knowledge is absence of obstruction and since one of the obstructive factors, the mind, is found in avadhi and manaḥ-paryāya, they are considered as not being capable of giving direct knowledge.[21]

Right Conduct

Right Faith and Right Knowledge, which equip the individual with freedom from delusion and consequently with true knowledge, of the fundamental principles clarifying what are worthy of renunciation and realization, require Right Conduct as an integral and crowning constituent of the path of liberation. From the practical point of view, says Kunda Kunda, right conduct consists in the practice or observance of the austerities while from the real point of view, it consists in the observance of penance by being absorbed in the contemplation of the true nature of the self.[22] Nemicandra has expanded the idea when he says that right conduct consists, from the realistic point of view, in checking the external activities of the body, and the speech as also the internal activities of the mind so that all hindrances and veils in the realization of the true nature of the soul are removed. Right Conduct destroys the causes of transmigration. Both the auspicious and inauspicious Karmas, which are foreign to the true nature of the pure soul and are the causes of worldly existence, are destroyed by practice of meditation with concentration. Success in meditation depends upon complete detachment from pleasant and unpleasant objects and thoughts which distract the mind.[23]

From the real point of view, only that person who has renounced the world, who possesses concentration of mind and who knows and divines the true nature of his soul can exhibit Right Conduct. The conduct must be consistent with the attributes of the soul and free from all infirmities and perversions which are foreign to the nature of the soul. The three jewels only in combination constitute the path of liberation and he who acts, knows and realizes himself through himself becomes convinced as to conduct, knowledge and faith.[24]

Jaina philosophers have laid great emphasis on right conduct. Conduct which is inconsistent with right knowledge is wrong conduct or misconduct. Liberation of the soul from bondage can be achieved only by the fulfillment of the three jewels. If a person well-versed in the scriptures is not self-disciplined and does not practice all the austerities, his knowledge will be of no use. He will be in the position of a donkey which carries sandal wood without the enjoyment of its fragrance. The Karmas have to be destroyed by action. Conduct becomes perfect only when it is in tune with Right Faith and Right Knowledge.

Right Conduct will elevate the soul while subduing the activities of the senses and the mind. It results from purity of thought and self-discipline. Since sins of the body are more harmful than the sins of the mind, the Jaina thinkers have attached very great importance to conduct; because it affects not only the doer but also others. Conduct is the external manifestation of the will in the form of an act, speech or writing. Since it affects the self and others, it ought to be marked by righteousness, compassion, kindness and freedom from anger, hatred, pride or disgust.

So, the Jaina ethics covers the entire field of human activity, personal as well as social behavior. Ahiṁsā or non-violence and love towards all, forms the basis of right conduct. It illumines the self and endows the individual with spiritual strength.

It is a matter of common experience and knowledge that there are differences in the level of mental equipment of individuals. That is why Right Conduct or samyak-cāritra has been conceived of as of two categories: sakala (complete) and vikala (partial). The former involves practice of all the rules of conduct with rigor and higher degree of spiritual sensitivity while the latter involves practice of the same with as much increasing degree of diligence and purity as might be possible. Sakala-cāritra is therefore meant for an ascetic; it is muni-dharma. Vikala-cāritra is for householder.

Since the object of Right Conduct is destruction of Karmas while securing peace of mind and happiness in daily life, the Uttarādhyayana Sūtra prescribes certain broad guide-lines for its achievement: i) Sāmāyika is avoidance of everything sinful. It requires everyone to desist from harmful activities. That is the very breath of Jaina ethics and cream of the message of the Tīrthaṅkaras. ii) Chedopasthāpana is initiation of a novice into the essentials of right conduct. This would involve not only acquainting him with all the rules of conduct but also with the objectives behind them. A superficial understanding of the rules or vows hardly elevates the mind; if the practice of the same is beset with ignorance, there can be no illumination of the mind or purgation of the Karmas. iii) Parihāraviśuddhikā is purity produced by observance of austerities. As we shall see in the next chapter, there are a number of austere practices prescribed by Jaina ethics for the ascetics and for the house-holders. Their faithful observance will purify the mind and free the soul from inauspicious Karmas. iv) Sūksma samparāya is reduction of desires and passions which are the root causes of our misery and of transmigration. The various vows and austerities are intended to reduce them either by subjugation or eradication. v) Akṣaya yathākhyāta is annihilation of sinfulness according to the precepts of the Arhats. This is an injunction to the ascetics as much as to the beings involved in worldly existence.[25]

The various vows, the ten virtues, the five-fold regulations (samiti), endurance of afflictions (parīṣahas), the three-fold controls (gupti), the austerities and the penances form in brief the regulatory and purificatory doctrines of Jaina ethics and each one of them needs a separate discussion. It is enough to point out that the importance of Right Conduct in the process of selfrealization consists in that it is only when right knowledge is translated into spiritual discipline that the path of emancipation becomes smooth.

The integrated nature of the ethic-spiritual disciplines leading to liberation has been fully appreciated by the Jaina philosophers and this is evident from the tri-ratna concept. None of these - right faith, right knowledge or right conduct can be pursued meaningfully and effectively in isolation from each other, for, the spiritual principle to be realized in life is neither a theoretical abstraction nor an easy thing which could be practised merely.

The Jainas insist that in the absence of faith the other two do not work. This is quite understandable in view of the fact that modern psychology has clearly indicated that faith has in it the key to any cure.[26]

Love for truth begets love for spiritual advancement which culminates in the acquisition of full knowledge. In spite of omniscience, the soul does not get freed from the body until all the activities cease. The activities cease only when complete spiritual discipline is attained. Since wrong attitude, perverted knowledge and perverse conduct are the causes of transmigration, emancipation can be attained when the three excellences or the three Jewels manifest themselves on the removal of the obscuring species of Karmas.

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CHAPTER 13

JAINA ETHICS AND WAY OF LIFE OR BEING

All great religions of the world have laid great stress on morality as a vital factor regulating the conduct of an individual for his own good as also for the well-being of the society of which he is a member. The goal of a society is maintenance of moral values of brotherhood, justice and peace. Devotion to ethical ideals is the hall-mark of all modern civilizations. Ancient thinkers considered ethics as part of metaphysical and theological speculations and therefore made moral principles as part of their religion. In doing so, they have tried to indicate the relationship between man and the universe, and his goal in life. Though man's conduct in society is the normal field of ethics, the Jaina thinkers have linked ethics with metaphysical ideas and ideals.

Jaina ethics is the most glorious part of Jainism and it is simplicity itself. That is how some authors have described Jainism as Ethical Realism. There is no conflict between man's duty to himself and to society. The highest good of society is the highest good of the individual. The soul has to be evolved to the best of its present capacity, and one means to this evolution is the duty of helping the evolution of others by example, advice, encouragement and help.[1]

The first precept to a follower of Jainism is that he should possess and cultivate an intelligent and reasoned faith in that religion. It must be of right type and should be free from false notions about God, scriptures and the precepts. Such right faith works as an inspiration for acquisition of Right Knowledge which ought to be reflected in conduct in daily life. As Jacobi says, Jaina ethics has for its end the realization of Nirvāna or Mokṣ. To effect this end, the rules of conduct must be observed and corresponding virtues must be acquired.[2]

Conduct is reflection in action of inner faith in religion or moral values cherished by an individual. His degree of self-control and attitude of mind are evident from his behavior. The difference in the conduct of two individuals towards a matter or other persons is largely due to the difference in their cultural and religious upbringing modified by the values of life which themselves might have developed during the period of their growth.

From the religious point of view, Jainism has prescribed rules of conduct separately for i) the householder (śrāvaka) and ii) the ascetic (muni). The rules of conduct prescribed for them are called śrāvaka-dharma and muni-dharma, respectively. Some of the vows and austerities which are common to both are intended to be observed by the ascetics with greater rigour and diligence than by the householder. The reason is that a householder has to look after his family and adjust himself to the social and political conditions in which he lives. An ascetic has no such limitations as he abandons all of them with the sole aim of pursuing a spiritual path. He can observe the vows fully as he is in full control of his senses and is in a position to curb his passions quite easily due to his religious learning and spiritual discipline.

Since the aim of the rules of conduct and vows prescribed for the śrāvakas is self-purification, it is but natural that they should be classified on the basis of their faith and capacity. A śrāvaka is one who listens (sṛṇoti) or who has faith. It is common experience that men and women differ everywhere in their capacity for intellectual grasp and firmness of will. The Jaina thinkers have accordingly adopted a three-fold division:

i) pākṣika is a layman who has inclination (pakṣa) towards Ahiṁsā. He possesses samyaktva and practices the mūla-guṇas and the aṇuvratas and is assiduous in performing the pūja; ii) Naiṣṭhika is one who pursues his path upwards through the pratimas till he reaches the eleventh stage. At the culminating point (niṣṭhā), he quits the household life and practices the ten-fold dharma of the ascetic. It would seem that if he backslides, he is downgraded to the state of a pākṣika; iii) sādhaka is one who concludes (sādhayati) his human incarnation in a final purification of the self by carrying out sallekhana.[3] It may be added that naiṣṭhika also means one who is devoted and is possessed of full faith in the tenets. The classification is inherent in the weaknesses of human nature and expects the layman or laywoman to follow the rules of conduct and the vows to the best of his or her capacity and understanding.

It was during the time of Bhagavān Mahāvīra that the society came to be divided into four groups: sādhu (ascetic), sādhvi (female ascetic), śrāvaka (house-holder), and śrāvika (female house-holder). The rules of conduct described for the first two classes were almost identical; similar rules were enjoined upon the last two classes. The conduct of each class was regulated by vows which every member was required to observe in his or her daily life.

What is a vow? It is a solemn resolve made after deliberation to observe a particular rule of conduct; it is made before a saint on his advice or voluntarily to protect oneself against possible lapses of conduct. The object is to control the mind and mould one's conduct along the spiritual path. The rules are such as intended to protect the society from harm by protecting oneself in the righteous path. A vow affords stability to the will and guards its votary from the evils of temptations or of unregulated life; it gives purpose to life and a healthy direction to our thoughts and actions. It helps the growth of self-control and protects against the pitfalls of free life.

Every individual has some weakness or the other. It is difficult to enumerate them and provide anti-dotes against each of them. The rules of conduct or of ethics are therefore based on the fundamentals.

Śrāvaka-dharma

It may be unnecessary to repeat that the foundation of Jaina ethics is emancipation. The hallmark of Right Conduct is right conviction in thought and action, freedom from infatuation or delusion and passions like anger, hatred etc. Samantabhadra defines conduct as the abstinence of a man (with right knowledge) from hiṁsā (injury) anṛta (falsehood), caurya (stealing), maithuna (sexual intercourse) and parigraha (attachment).[4] From the popular point of view, cāritra (conduct) consists in the pursuit of what is good and beneficial and the avoidance of what is harmful to oneself as well as to others.

These are the five vows which are prescribed both for the house-holders as also for the ascetics. Observance of the vows in a limited way is aṇuvrata (small vow) while complete observance is māhavrata (great vow). The practice of these vows with vigilance dispels sufferings, just as an excellent specific medicine removes a disease. The great vows are for ascetics.

Since all writers have formulated these vows in a negative phraseology, critics have characterised the philosophy underlying them as of negative creeds. This is not correct since each vow has its negative aspect in the form of moral prohibitions and positive aspect in the form of a moral duty. Negative terms are effective injunctions. In the last resort every moral code rests, like the Christian Decalogue (or the ten commandments), on prohibitions; but even in Jainism each anuvrata has its positive as well as its negative aspect. Ahiṁsā can be formulated as dayā, active compassion for all living beings. If Jainism has never challenged the constituted order of society, it has essayed to permeate it with the spirit of compassion but because human beings are actuated by self-interest it has pointed out to them the lower motives for doing good.[5]

Each of these vows has a two-fold purpose. The first is spiritual in that the observance of each of these vows will prevent the influx of new Karmas. The thought of injury, theft, or falsehood is the cause of demerit or sin. The thoughts in action will be punished by the state. The other purpose is social. By observance of each of the vows, an individual will be discharging his social obligation. To desist from violence or theft is to preserve peace and safety in society. While the spiritual fruit of observance of the vows is self-control and stoppage of the evil propensities of the mind, the mundane fruit is mental peace and the good of the society at large.

Samantabhadra has stated that the conduct of a householder (gṛhastha) consists in the observance of five aṇuvratas, three guṇavratas and four śikṣāvratas.[6]

I shall follow the same order in dealing with the subject.

Ahiṁsā

The first of the five vows is Ahiṁsā. Ahiṁsā means not hurting; he who abstains from causing any hurt or harm to any trasa-jīva or a living being with two or more senses either intentionally, or through others or by consenting to another to do so, observes the vow of Ahiṁsā. Ahiṁsā is the highest form of religion, say the Jaina thinkers. Surely non-appearance of attachment and passions is Ahiṁsā, says Amritacandra Sūri.[7] When a person is overcome by passions, he causes hiṁsā or injury to his own self, though there may not be injury to any living being. When, however, there is injury to the vitalities of a living being when one is free from passions and has conducted one-self with sufficient care, there is no hiṁsā. There is certainly hiṁsā in such a case when one is careless and under the influence of passions. Everything depends upon the state of mind and intention to abstain from hiṁsā or to commit hiṁsā even where actual hurt or injury is not caused.

Umāsvāmi has defined hiṁsā to mean the severance of any of the vitalities by one actuated by passion. Jainism holds that the immobile beings possess four vitalities viz., touch, energy, respiration and life-duration. The mobile beings possess besides the above, any two or more of the senses viz., senses of taste, smell, sight, hearing and speech. Those endowed with the mind have in all ten vitalities. Thus injury is caused by severance of any of the vitalities in a mobile or immobile being. Such injury causes pain and suffering to life. He who causes injury with passion or through carelessness is guilty of hiṁsā. Hiṁsā may be either bhāva-hiṁsā under the influence of passions, or dravyahiṁsā where there is physical injury.

Umāsvāmi has prescribed five rules of restraint for being firm in the observance of the vow of non-injury. Control of speech, control of thought, regulation of movement, care in lifting and placing things or objects and examination of food and drink before taking in, are the five observances.[8] Self-control is of vital importance. Since one is required to refrain from hurting the feelings of others to observe the vow of Ahiṁsā, control of speech and thought are quite essential. Everyone ought to be careful in his movements for fear of causing hurt or harm to a living being through carelessness. Similarly one ought to be careful while placing down things or objects lest they should hurt some tiny being. Such precaution has also to be taken even while lifting up any object. Similarly it is necessary to examine minutely one's own food or drink before taking it in, making sure that there is no tiny being in it.

Jainism makes a distinction between bhāva-hiṁsā (intention to hurt) and dravya-hiṁsā or the actual causing of hurt. That is why five kinds of restraints have been expressly mentioned above as the cautions to be observed by one who wants to desist from causing hurt. Similarly, a distinction is made between sūkṣma hiṁsā and sthūla-hiṁsā. The former requires abstention from causing hurt to life in any form while the latter requires abstention from hurting forms of life possessing two or more senses. It is not possible for a house-holder to refrain from causing hurt to forms of life with one sense like plants, trees, crops etc. He must however refrain causing unnecessary harm to ekendriya and sthāvara jīvas, but it is ordained that a monk should desist from causing hiṁsā to any form of life.

As a practical religion, Jainism has considered what is normally possible for an average person. Hiṁsā is of two kinds: saṁkalpi (intentional) and Ārambhi (occupational). Hunting, offering animal sacrifice, killing for food or sport are instances of intentional hiṁsā. Abstinence from them is possible with no harm to anybody. Ārambhi hiṁsā is hiṁsā committed by a house-holder in the ordinary course of his living. It is of three kinds: 1) Udyamī, 2) Graharambhī and 3) Virodhī. 1) Udyamī: A house-holder has to follow some occupation or the other in order to maintain himself and his family. Jainism regards six occupations as permissible: i) asi or sword. It is open to a person to become a soldier or some other officer who has to use a sword or weapon in the discharge of his duties; ii) masi or ink. One can follow the occupation of a writer or work in any office or business where writing is required to be done; iii) kṛṣi or agriculture. A person can engage himself in agricultural or horticultural operations by cultivation of lands; iv) vānijya or trade. A house-holder can follow such trade as does not involve intentional hiṁsā. He cannot follow the trade of a butcher, wine-merchant etc. v) Śilpa or sculpture. He can follow any industry for production of consumer goods. vi) vidya: He can follow the learned professions like literature, teaching, art etc. It is not possible to avoid hiṁsā involved in carrying out the obligations of these occupations (udyami).

So far as the 2) grahārambhī hiṁsā is concerned some kind of hiṁsā is involved in carrying out the domestic duties and obligations. Hiṁsā is involved in constructing a house, in the preparation of food, use of water in bathing, washing etc., keeping of cattle, maintenance of gardens and growing or using vegetables, digging of wells, cutting of crops and fruits. In short, whatever hiṁsā, involved in the discharge of obligations necessary as a house-holder, is permissible as otherwise normal life becomes impossible.

3) Virodhī hiṁsā is committed in self-defense or defense of person or property of members of the family or relatives and friends. One has to defend against thieves, robbers, dacoits or enemies in battles. Jainism does not preach cowardice. Defense of country is one of the obligations as a soldier in the army. The only restriction is that unnecessary hiṁsā must not be indulged in as a matter of hostility or revenge.[9]

In order to guard oneself against hiṁsā, one must completely renounce wine, flesh, honey and the five audumbara fruits: that is fruits belonging to the fig variety or of the genus ficus in which tiny beings are born in numbers: gulār, anjīr (fig), banyan, peepal and pākar. In eating any of these kinds of fruits, not only is there hiṁsā of innumerable tiny insects and invisible organisms but also of countless seeds with which such a fruit is full. Wine is the birth-place of many organisms, like the flesh which is secured by killing an animal or from a dead animal. Every destruction of life involves destruction of compassion too. Honey is to be avoided not only because its collection involves hiṁsā but also because it contains a large number of tiny invisible eggs. Wine intoxicates the mind of the drinker and its preparation by fermenting involves inevitable hiṁsā of jīvas.

Those who are non-vegetarians often argue that since taking vegetables, fruits, milk and cereals also involves hiṁsā there could be no objection to meat-eating. It should be remembered that taking vegetarian diet involves injury to one-sensed beings. There is no injury to mobile beings. It is from this practical need Jaina authors have classified living beings according to their grades with reference to sense-organs and development. The argument ignores the fact that the body of an animal contains innumerable mobile and immobile beings. Microscopic examination will disclose the presence of a vast number of living organisms. In killing an animal or even in eating the flesh of a dead animal, one cannot escape from causing injury to a large number of vitalities. That is not so in eating vegetable food where hiṁsā involved is the minimum and that too, to beings of one sense which are immobile.

Jainism prohibits killing either in the name of gods by way of sacrifice or for guests as a mark of respect. One should not kill animals like lions, tigers, snakes etc., on the ground that they harm others. It has to be conceded that these animals do not harm those who do not put them in fear or hold out threats of harm. In the world of animals there is no wanton killing. In fact, as compared with men, animals behave more kindly and live together. Killing horrifies because all beings wish to live and not to be slain. It is now found that even wild birds and animals have a purpose to serve and that is why a movement for protection of wild life is being undertaken by Governments and humanitarian organizations. Killing beings in misery or suffering, on the ground that they will be free from pain and agony, is violence. In such cases, one should give medical assistance or nursing. Happiness and misery are the fruits of one's own Karmas previously acquired. Acts of killing are positively harmful as they cause greater pain to the animals concerned than mere suffering due to disease or injury. There will be greater bondage of evil Karmas to the killer. Killing is a great sin because all beings wish to live and never wish to be slain. Compassion is the beneficent mother of all beings.

Samantabhadra has laid down that there are five transgressions (aticāras) of the vow of Ahiṁsā. They are: chedana, bandhana, piḍana, atibhārārôpana and āhāravāraṇā.[10] These affect the purity of the vow in as much as each of these five acts brings suffering to the beings like servants and animals. Chedana means cutting of ear, nose or any other limb with any sharp instrument like a sword, axe or sickle. It is applied to purposeless cutting of trees or barks of trees. This is a merciless act due to carelessness or as a matter of punishment. Bandhana is keeping men or beasts in captivity, the tying of cattle, horses, dogs and other beasts of domestic use. The principle to be followed is that tying should be with consideration (sāpekṣa). It applies to keeping birds like parrots, pet birds etc., in cages. Keeping persons accused of offences in chains or tied hands and foot by ropes more than what is necessary to prevent them from running away is a transgression. Pīḍana is the transgression which consists in thrashing men or animals with, ropes, whips, rods or sticks. Kicking servants etc. will be included in this transgression of the vow. The aticāra will be there when the act is cruel or merciless. Avoidance of vital spots and due consideration for age are necessary if the act is to free from cruelty. Atibhārāropaṇa means overloading bullocks, horses, or vehicles drawn by them. Even compelling servants to carry more load in excess of their capacity is a transgression. Loading more than is warranted by their capacity on men or animals is the gist of this transgression. Āhāravārana consists in preventing men or beasts from taking food or drink. There is no transgression if the restriction is due to medical grounds. Starving men or animals by denying food or drink when they need it, amounts to transgression.

It would be well to stress here that Ahiṁsā is not something negative; it is another aspect of dayā-compassion which is, in Hemachandra's words, 'the beneficent mother of all beings,' the elixir for those who wander in suffering through the ocean of re-incarnation. This positive Ahiṁsā is expressed in the form of karunā-dāṇā or abhaya-dāna, the giving of protection to all living creatures.[11] Samantabhadra says that Ahiṁsā is the highest bliss known to beings in this world. (Ahiṁsā-bhutānām jagati viditam brahma paramam).

The consequences of violence (hiṁsā) are calamity and reproach in this world and the next. He who commits violence is always agitated and afflicted, being actuated by animosity.

He suffers pain and suffering, sometimes imprisonment also. Therefore everyone should avoid violence and practice benevolence towards, all living beings, feel joy at the sight of the virtuous, show compassion and sympathy towards the afflicted and adopt an attitude of tolerance towards the insolent and ill-behaved. He who conducts himself in life in this way is able to practice nonviolence and other vows to perfection.[12] Thus the positive virtues which a votary of non-violence must possess are maitrī (love or friendship), pramoda (joy and respect), kāruṇya (compassion), mādhyastha (tolerance) towards living beings as stated by Umāsvāmi.[13] Compassion towards all beings is as invaluable and miraculous in its effects, as a Cintāmani gem, says Somadeva.[14]

Satya (Truthfulness)

It is difficult to define truth, though its nature is understandable. Umāsvāmi says that speaking what is not commendable is falsehood.[15] Commenting on this Sūtra, Pūjyapāda says, that which causes pain and suffering to a living being is not commendable, whether it refers to actual facts or not. The words that lead to injury constitute falsehood. Samantabhadra says that he who does not speak gross (sthūla) falsehood, does not cause others to speak and does not speak even the truth if it is likely to bring danger (vipadā) to himself or to anybody else, can be said to desist from gross falsehood.[16] Amrtcandra has given negative views of truth. According to him, it is falsehood to make a wrong statement through careless activity of body, mind or speech (pramāda-yoga).

Falsehood is of four kinds: i) denying the existence of a thing with reference to its position, time and nature when it actually exists; ii) assertion of the existence of a thing with reference to its position, time and nature when it does not exist; iii) where a thing is represented to be something different from what it is actually, as when a horse is said to be a cow; iv) when a speech is ordinarily condemnable (garhita), sinful (sāvadya) and disagreeable (apriya).

Any speech which is actuated by passion (pramatta-yoga) is false. Back-biting, harsh, unbecoming, non-sensical or unethical speech is condemnable (garhita). That speech which provokes another to engage in piercing, cutting, beating etc., or is likely to lead to destruction of life is sinful (sāvadya). All disagreeable speech (apriya) causes uneasiness, pain, hostility, grief, anguish etc., to another person. Falsehood involves hiṁsā or injury of some kind or other. The material point is the intention behind the speech. Where a saint or a preceptor gives sound advice against vices or questionable habit of life, he cannot be said to indulge in false speech, even though the person affected may feel ashamed or uncomfortable.

Umāsvāmi has advised that a person who wants to be truthful ought to give up anger, greed, cowardice fearfulness, jest and blameless words (anuvīcibhāṣaṇam). There should be no effort to avoid deliberately the use of blameless words if the occasion or the context needs.[17] Somadeva makes distinction between degrees of truth mixed and falsehood as we find sometimes truth with falsehood. He mentions divulging of secrets, slander, backbiting, forgery and perjury as obstacles to truth. He cautions against exaggeration, fault-finding and indecent speech and advises that one should always speak what is 'noble, beneficial and concise.' One must avoid boasting and jealousy about the merits of others and that would draw one unconsciously into falsehood.[18]

There are five transgressions of truth against which Samantabhadra has cautioned all those who want to observe the vow of truthfulness. Giving false or wrong advice (parivāda) about any matter or rules of good conduct is the first kind of aticāra. Misleading people in matters of belief or conduct is very objectionable and must therefore be avoided. Divulging the secrets (rahobhyākhyāna) of others or breaking the promise of secrecy involves untruth. Disclosure of confidential talks which one may have overheard is similarly objectionable. Slandering (paiśūnya) others or talking about the weaknesses of other people should not be indulged in as it will damage the prestige of the people concerned. Committing perjury or forgery (kūṭalekha-karaṇa) to which Somadeva has referred is the fourth kind of aticāra. This includes keeping or maintenance of false accounts and carrying on false propaganda about others. Committing breach of trust or misappropriation (nyāsāpahāra) of what is entrusted to an individual in confidence is the fifth transgression of the vow of truthfulness. There are many occasions when people entrust their ornaments or cash to others under various circumstances believing that they would be returned when needed. Denying such deposit wholly or partially is an act of falsehood.

R. Williams has referred to some of the scriptures acceptable both to the Digambaras and Śvetāmbaras and categorised the forms of untruth: i) denial of what is, ii) assertion of what is not, iii) representation of something in a form other than its real form, and iv) reprehensible speech which is tactlessly hurtful, insulting, or encouraging harmful actions like advice to steal or kill.[19] He has discussed other aticāras, mentioned by Haribhadra, Siddhaśena Gaṇin and others, which may be briefly indicated: imputing someone without due reflection a nonexistent fault, allegations made by way of jibes, divulging to others what has been said by one's wife in confidence under special circumstances, uttering words that may cause distress to others, counterfeiting of seals of others or attributing some statement to another though he has in fact not made it and divulging from jealousy or other motive of the secret intention of another inferred from his gestures or facial expressions.[20]

Jainism regards asatya as a form of hiṁsā. Falsehood brings in endless miseries here and in the next birth. A liar becomes a traitor to himself. Truth always triumphs and everyone should therefore adhere to that ideal. Falsehood may sometimes land its author in prison or bring in disgrace and damage to property also.

Acaurya (Non-stealing)

Umāsvāmi defines stealing as taking what is not given (adattādānaṁ steyaṁ). Taking anything that is not given amounts to theft, if the activity is actuated by impure thought. Samantabhadra has given a comprehensive definition of what is not theft. The vow of abstinence from theft consists in not taking anything which is not given, whether such thing has been deposited underground, has been dropped by oversight or has been forgotten. In other words, the gross vow of non-stealing can be observed by desisting from taking away property which is not actually given by the owner.

Amṛtcandra clearly says that theft also involves hiṁsā as taking of property which is not given not only injures the purity of thought but also pains the person who is deprived of his property. Theft, if detected, may lead to punishment by imprisonment. In taking what belongs to another, there is pramatta-yoga or operation of activity aroused by some passion. The desire to possess some other's property without his consent or knowledge involves spiritual denigration of the self. A householder should not take water from private wells unless the permission of the owner is taken. No such difficulty arises in the case of public wells and roads which are dedicated to the public for use.[21] Somadeva adds that those who take the vow of non-stealing must not take anything belonging to others whether in a house or in the street or on water or in the woods or on the hills. Mines and hidden treasures belong to the king, though they may be of unknown ownership.[22] This view is consistent with modern law in our country.

As in the case of other vows, there are five kinds of transgressions (aticāras) in the case of theft also. One may not himself commit theft but if he instigates another to commit theft or shows him the way of committing theft, then he is guilty of abetment of theft (cauraprayoga). Receiving stolen property is another kind of transgression (caurārthadāna). The third kind of transgression known as Vilopa is when a person resorts to under-hand dealings for getting a thing in contravention of rules of control and restrictions which the state might have imposed. Adulteration (sadṛśa-sammiśra) is mixing of material of lower value with other material of higher value identical in colour or substance for sale with the motive of unlawful gain like mixing palmolein or vegetable fat with ghee or fat with butter etc. The fifth kind of aticāra refers to the use of false weights and measures (hīnādhikavinimāna), as for example using heavier weight for purchasing articles from others and using lighter weights for sale of one's own commodities.[23]

The vow of acaurya would not be perfect or honest unless a dealer studiously refrains from resorting to such dubious tactics. Nowadays, adulteration has become so common that it is not possible to get any article of food or medicine without adulteration with inferior stuff. Adulteration and use of false weights and measures have become common practices of trade.

R. Williams has mentioned aticāra of this vow given alike by Śvetāmbaras and Digambaras. They are virtually covered by the five aticāras mentioned by Samantabhadra. They are: i) receiving stolen goods (stenahrtadana); ii) suborning of thieves (taskara-prayoga); iii) transgressing the limits of a hostile state (viruddha-rajyati-krama); iv) using false weights and measure; (kuta-tula kuta-mana); v) substitution of inferior commodities (tat-pratirupaka-vyavahara). [24]

Brahmacarya (Celibacy)

The fourth vow is brahmacarya or celibacy. Samantabhadra has stated that the vow consists in desisting from having sexual contact with other women and from abetting others to have such contact, for fear of incurring sin. A person ought to be content with a woman whom he has married in the presence of his preceptor and others. He should have no sexual desire or sensual look at other women.[25] This vow differs from all others in its double formulation: positive in the sense of contentment with one's own wife (sva-dāra-santosa) and negative as avoidance of contact with the wives of others (a-para-dāra-gamana).[26]

Amṛtcandra is definitely of the view that sexual intercourse involves all round hiṁsā. He likens the act to the insertion of a hot iron rod in a tube which is filled with sesame seeds and which burns all the seeds; in the same way every intercourse kills a large number of living organisms which are constantly and continuously born in a vagina. Every indulgence of sex-passion due to lust brings about hiṁsā.[27] It is conceded by all writers that a house-holder should be content with his own wife, if he wants to observe this vow and abstain from even entertaining sexual desires with reference to other women.

Enjoyment of women betakes of the nature of affliction because like fever it brings on craving and delirium, and exhaustion of the body. The passionate pleasure of the encounter can give no real satisfaction. Two reasons are assigned for condemnation of all carnal contact; that in moral sense the calm of the soul is disturbed by the increase of the passions of love and hate; and that in a physical sense the sexual act is always accompanied by hiṁsā.[28] Hemachandra has quoted from Vātsyāyana's Kāmasūtra to support the latter view. From the earliest days of Jainism there is evidence for an almost obsessional horror of incest.[29]

There are five (aticāras) transgressions of this vow noted by Samantabhadra: i) A house holder should abstain from bringing about the marriages of other's children (anyavivāhakaraṇa). It is the duty of a house- holder to arrange for the marriage of his children. There is no fault if one regards such marriage as ceremonies and not as arrangements of copulation, ii) Toying with or caressing the parts of the body like the breasts, arm-pits of the female (anaṇgakrīdā),

iii) Finding pleasure in the sensual activities of eunuchs dressed in female attire; iv) Excessive inclination for enjoyment of sensual pleasures (vipulatṛṣaticāra); v) Frequently visiting or having conversation or dealings with, or observing bodily attractions of, a prostitute. He who wants to observe this vow both in letter and in spirit must studiously avoid all occasions of meeting women in privacy and talking of matters which are likely to stir feelings of sexual or sensual contact.

Siddhaśena Gaṇin has been more precise in classifying sexual intercourse (maithuna) as animate (sacetana) and inanimate (acetana). The first has reference to 1) intercourse of a man with a woman (celestial, human or animal); 2) of man with another man; it includes masturbation as well as homosexuality; 3) masturbation by a woman with some artificial phallus. The latter one (acetana) refers to acts of man satisfying his sexual desires with the statue of woman (celestial, human, or animal) fashioned in plaster, wood, stone, or leather, or in the form of a painting.[30]

All Jaina philosophers have been unanimous in condemning breach of the vow of celibacy as leading to commission of various kinds of sins. It is a sin against one's self not only because it results in loss of bodily strength but also leads to various other sins. It is a sin against the society as it disturbs code of common ethics so essential for peace in domestic life and mutual trust. A man or woman given to adultery involves himself or herself in various kinds of deceitful acts which result in the destruction of all other virtues.

In the realm of Dharma men are by nature temperate in their sexual desires, and one should therefore remain content with one's married wife, and leave alone the wives of others, female relations, and nuns. Study, meditation and practice of virtue are out of question so long as the fire of sexual desire burns in the mind.[31]

Aparigraha

Parigraha is infatuate attachment to possessions (mūrcchā parigrahah).[32] The desire to acquire and possess a number of worldly things like lands, house, heads of cattle, gold, silver and cash is natural to men and women. This desire should not become insensible. When attachment to such objects of possession becomes uncontrollable or unreasonable, the mind becomes affected by passions of greed and delusion; such mind becomes oblivious to right faith, knowledge and conduct. Infatuation or attachment of any kind becomes a source of evil. In safeguarding property, one is likely to resort to violence and falsehood.

The desire to possess becomes an evil when it is uncontrolled. To be free from such evil, one should voluntarily decide upon the extent of property and wealth that one should acquire and refrain from all activities of acquisition after the target is reached; this is called īcchāpariṇāma-vrata.

Amṛtcandra Sūri defines parigraha as attachment; it is the result of delusion or operation of the moha Karma. Complete renunciation of all sense of attachment is aparigraha. Parigraha or attachment to possession of property is either external (bahiraṅga) or internal (antaraṅga). The former has reference to actual possession of goods or living beings like slaves, servants, heads of cattle etc. Internal parigraha is of fourteen kinds i) wrong belief (mithyātva), 2) urge for sexual enjoyment with a woman (strīveda), 3) with a man (pum-veda), 4) with eunuchs (napuṃsaka-veda), 5) laughter or cutting jokes (hāsya), 6) indulgence (rati), 7) ennui, indifference or displeasure (arati), 8) sorrow (śoka), 9) fear (bhaya), 10) disgust or hatred (jugupsā), 11) anger (krodha), 12) pride (māna), 13) delusion or deceit (māya) and 14) greed (lobha). Though R. Williams considers that 'they are in fact largely irrelevant to the consideration of the vrata,'[33] I consider that they are relevant in emphasising how the purity of the soul becomes affected in various ways in acquisition, possession, enjoyment and protection of property consisting of both animate and inanimate objects.

Attachment which is the source of parigraha will be of various kinds and intensity. Possession of female servants and slaves may lead to arousing of sexual passions and consequent desires of indulgence, laughter, and sorrow. Other mental states referred to as internal attachments are attributable to acquisition or protection of various kinds of objects. While greed, deceit and pride are involved in the uncontrollable thirst for accumulation, fear, anger or sorrow are aroused when one has to part with the objects.

The external objects of parigraha consist of immovable properties like houses and lands, movable properties like gold, silver, coins, jewellery, clothes, beds, items of furniture and food-grains and animate objects like the livestock and servants, both male and female. Distinction in the nature of the objects is made on the basis of their being animate (sacitta) and inanimate (acitta).

The object of the vow is that every householder should impose upon himself restrictions as to the nature and extent of objects (animate and inanimate) of possession so that there could be a check on his greed. Renunciation is the true way of life but it is not possible for everyone to follow it. Hence there is need for self-imposed limits on acquisitions.

Even after one imposes limitations on oneself, the vow could be transgressed in five ways. The aticāras have been enumerated by Samantabhadra in his 'Ratnakaraṇḍa śrāvakācāra' in verse 62. They are ati-vāhana, ati-saṇgraha, ati-vismaya, ati-lobha and ati-bhāravāhana.

Ati-vāhana consists in driving beasts of burden like bullocks, horses etc. for a distance longer than they could go comfortably and in accordance with their capacity. This is resorted to out of greed to save money or time. The second one is ati-saṅgraha which consists in excessive hoarding of food-grains and other commodities with the expectation of making more profits. This is also an act of greed as the intention is to take advantage of conditions of scarcity. Ati-vismaya relates to feeling or entertaining a great sense of disappointment at the huge accumulations of wealth by other people either in our own country or in foreign countries. This is merely a feeling of surprise or disappointment either due to one's own thoughts or due to thoughts expressed by other people. Ati-lobha consists in entertaining excessive greed in regard to different transactions. Obtaining high price when commodities are available elsewhere for lower price, falls under this category of transgression. The last one is ati-bhāra vāhana. It consists in overloading beasts of burden to earn higher profits by way of freight charges. Most of these transgressions cover cases of acts of the tradesmen who carry on their business with the sole motive of profit. These moral codes are like cautions to persons who have taken the vow of parigraha-parimana.

Ācārya Śri Tulsī has been the modern exponent of three doctrines under the Aṇuvrata Movement. He has emphasised that the vow of Non-violence can solve not only the personal problems but also international problems of war and peace. All the vices of modern life like lying, black-marketing, adulteration, profiteering and permissiveness can be solved by observing the five vows which form the tenets of the Religion of Humanity. He has published books and pamphlets to prove that one could find a solution for every problem of human life or for national and international problems by raising the ethical standard of individuals. The problems of capitalism versus communism can be solved by effective pursuit of the vow of aparigraha while the proper understanding and practice of Ahiṁsā can exterminate wickedness and hatred from the hearts of men as they contain the seeds of war. Mahatma Gandhi has already proved to the world that Non-violence and Truth can achieve, even against the most formidable powers of the world.

Aṣṭamūlaguṇas

Samantabhadra has stated that the eight primary virtues of a śrāvaka or a house-holder consist of the five anūvratas and abstinence from wine, meat and honey.[34] I have already explained the five anūvratas and their significance in the maintenance of purity of mind, thought and action.

Some authors have stated that the eight mūlaguṇas consist of abstinence from the five audumbara fruits and from meat, wine and honey. While discussing the vow of Ahiṁsā, mention has been made of the need to abstain from all the eight things. The five kinds of fruits of the genus ficus, viz. gulār, anjūr, banyan, pīpal and pākar are often found filled with living organisms which are quite visible; at times such organisms are found dead, and what is more, there are a large number of seeds of very tiny variety almost indistinguishable from the tiny organisms.

Wine is prohibited as it intoxicates the individual who drinks and has a pernicious effect on his health. In the very act of fermentation, innumerable organisms are transformed into alcohol. Drinking is condemned as the root of all evils; it deludes the mind and affects the sense of discrimination. When a man is fully drunk, he becomes oblivious to all sins committed by him. Somadeva points out that wine was the cause of the ruin of Yādavas just as gambling was the cause of ruin of the Pāṇḍavas. The number of sentient beings transformed into a single drop of wine is large enough to fill the universe.[35]

I have already discussed the grounds on which meat-eating is prohibited. Somadeva wonders how people who seek their own welfare hope to increase their own flesh with the flesh of others. Just as one's life is dear to oneself, the birds and beasts have love for their own lives. Everyone should therefore refrain from destroying animal life.[36]

The objection to honey is based on the ground that innumerable tiny eggs and organisms are killed in the act of pressing honey from the honeycomb. Some writers have included butter as one among the prohibited articles of food as being abhakṣya due to the presence of invisible organisms.

Guṇavratas

The three guṇavratas mentioned by Samantabhadra are digvrata, anarthadaṇḍavrata and bhogopabhoga parimāna. These are intended to impose restraints of long duration on the activities of a house-holder so that the chances of his committing transgressions of other vows are considerably, if not totally, reduced. They are supplementary vows which aid the individual in his observance of the aṇuvratas.

i) Digvrata

There are ten directions: East, West, North, South, North-East, South-East, North-West, South-West, Up and Down. One should fix the limit with reference to well-known objects in each of the directions and decide for himself that he would not transgress that limit. He who thus limits his activities to the prescribed limits is sure of observing the vow of non-injury fully as regards the area lying beyond the limits fixed by him. He would be able to exercise self-restraint in all matters in relation to the area beyond the limits. There would be no occasion for breach of any of the vows. The limitations thus fixed may be for the entire life-time or for limited period of life. In fixing the directions, he may take into account the nature of his occupations and his business requirements. In such an event there would be a limit on greed also.

There are five ways in which the transgressions of the vow can occur: i) Moving in the upward direction beyond the limits set by oneself (ūrdhva-dikpramāṇātikrama). If a person has taken the vow of not moving upward, he cannot climb a tree or mountain. He cannot travel by air also. Any upward movement beyond his own limit will amount to transgression. ii) Going deeper into the ground than the determined limits (adho-dikpramāṇātikrama). If one has set the limits to the surface of the ground, he can neither descend into a well nor into a grain pit or mines. iii) Travelling in any of the eight directions beyond the limits (tiryag-dig-pramāṇātikrama). The limits may be fixed by well-known boundaries like rivers and mountains or by distances in terms of yojanas or miles or other measure. If the transgression is deliberate, it is called a breach of the vow (bhaṅga); if it is through forgetfulness or ignorance, it is only a transgression. iv) The fourth kind of transgression consists in extending the limits (ksetra-vrddhi). This refers to any attempt to evade or cross the limits either as a matter of convenience or forgetfulness. v) Crossing the limits through forgetfulness (smrti-antardhana).

ii) Anartha-daṇḍa Vrata

This is the second vow amongst the guṇavratas. It means abstinence from commission of any sin in mind, by speech or conduct within the limits of the directions set up by oneself without any justification. Having once determined the limits under the dig-vrata, it is not correct to commit any act that is sinful. One should abstain from all such acts that will not advance the cause of religion. It prohibits accumulation of all accessories of violence and means of injury. One should neither keep birds and animals like cocks, hawks, cats, vicious elephants, nor means of injury like poisons, spears, arms etc. One should desist from sinful gossips, evil thoughts and sports involving injury or loss of life.

Samantabhadra says that there are five kinds of Anarthadaṇḍa: i) Pāpopadeśa consists in giving such advice as will result in sinful activities such as will cause pain or suffering to animals and birds, or in carrying on their trade. Advice to beat animals or birds, or tie them down to a particular place or overload them or cut their limbs or engage the birds will amount to this sin. No advice which stimulates others to pursue harmful activities leading to violence, theft or falsehood should be given: ii) Hiṁsādāna means giving away or gifting weapons which are likely to be used for causing hiṁsā, like axe, sword, bow, arrow, spear, shackles,

poison, fire, explosives, whip and gun etc. It also includes sale or lending of such weapons or articles of violence,
iii) apadhyāna means cherishing ideas of evil against others such as death, misery, calamity befalling other persons or their family members. This presupposes hatred or spite against other people which in itself is a sin. It also includes entertaining lustful thoughts about other women, covering other's riches and indulging in scandalous thought about other people; iv) duḥśruti means listening to or expounding matters relating to various occupations like learning, trade, sculpture, riches, scriptures etc. which arouse false faith, avarice, anger, hatred and lust. Hearing stories relating to violence, superstition or lust which will arouse false beliefs or throw doubts on one's own right beliefs are all cases falling under this category of anartha daṇḍa; v) pramādacaryā consists in indulging in unnecessary activities like digging of the ground or stone, throwing away water or enkindling fire, cutting vegetation, causing obstruction to wind or purposeless activities. Even unnecessary travelling is required to be avoided. R. Williams has noted that Hemachandra has added other purposeless activities which ought to be avoided. 'Watching dancing, displays, or theatrical representations, or listening to concerts out of curiosity . . . study of the 'Kāmasūtras'; dicing games played in pools and watercourses (jalakrīdā); gathering flowers; watching cock-fights' etc.

There are five aticāras or transgressions of anartha-daṇḍa-vrata as noted by Samantabhadra: i) kandarpa means indulging in indecent language which will provoke lust or infatuation in oneself or others. One should desist from laughter mixed with derision or disgust or coarse language; ii) kautkucya refers to commission of hateful acts actuated by vulgar thoughts and speech, or by anger; iii) maukharya means indulging in vulgar, non-sensical and useless talk due to self-conceit or vanity; iv) atiprasādhana is accumulation of more things than are needed. According to Śvetāmbara texts, this aticāra is called saṁyuktādhikaraṇa which means keeping together implements or parts thereof needed for daily activities like agriculture etc. v) asamīksādhikaraṇa relates to useless mental or physical activities like reading or reciting verses which incite anger or spite; or telling such stories as will spoil the mental equilibrium and making unnecessary movements like lifting or throwing articles, or running etc.

iii) Bhogopabhoga-parimāṇa

This vow consists in the curtailment of the use of articles of luxury including those which might have been already limited. Excessive use of oils, soaps, flowers, betel-nuts and leaves, unguents, articles of food and drink is prohibited.

There are two kinds of this vow: i) One is called niyama, according to which one is required to set down a time limit for the use or renunciation of particular articles of drink or food. ii) The other is called yama which requires abstinence from use or enjoyment of the articles for life. Under this vow, a devotee can avow to avoid the use of one or more things of daily use on specified days of the week. For example, one may avoid the use of sweet dishes or conveyances on specified days. This will increase the will-power and self-restraint.

There are five kinds of transgressions (aticāras): a) viṣayaviśato-anuprekṣā means failure to check one's love for the poison of sensual pleasure. Enjoyment of sensual pleasures increases one's thirst for it and results in the deterioration of bodily strength and purity of mind. One should therefore develop hatred for it. b) Anusmṛti refers to recalling to one's mind the past experiences of sensual enjoyment frequently. c) Atilaulya means indulging in sensual pleasures with zest or in excess. d) Atitṛṣṇā means cherishing a strong thirst for enjoyment in future. e) Anubhava refers to a mental condition in which one emotionally entertains thoughts of sensual enjoyment, when there is none in fact.

According to Somadeva, the three vows discussed above constitute a scheme of preliminary self-restraint designed to secure moral purity and establish equilibrium of the mind with regard to the worldly objects. They require a devotee to regulate his food and enjoyment. They supplement the great vow of Ahiṁsā and enable the devotee to develop love and affection towards all living beings.

Śikṣa-vratas

The regulation of work, food and enjoyment which is the object of the guṇavratas to secure, would not by themselves be sufficient to purify the mind and contribute to the spiritual advancement of the individual. If life were to be meaningful, it must be a constant exercise in righteousness and renunciation. Unless the moral and spiritual excellence of an individual are progressive both in spirit and action, there cannot be advancement in right knowledge and right conduct. While the five aṇuvratas provide a solution for the evils of daily life and endow it with purity in thought and action, the three guṇavratas teach lessons of restraints in work, food and enjoyment in daily life. The Śikṣvratas broaden the mind and provide a regular opportunity for growth of scriptural knowledge. The practice of the vows is a lesson in spiritual training and experience; it affirms our conviction in the efficacy of right faith and knowledge. It inspires the votary to a life of piety and renunciation as a preparation for a rigorous life of an ascetic.

Samantbhadra has mentioned the four Śikṣvratas in this order: 1) deśāvakāśika, 2) sāmāyika, 3) proṣādhopavāsa and 4) vaiyāvṛtya.[37] It appears from the Jaina Yoga that sāmāyika is mentioned as the first Śikṣavrata by all the ācāryas except Samantabhadra and Asādhara.

1) Deśāvakāśika

From the nature of this vow, it appears to me to be another aspect of digvrata. In fact, Umāsvāmi and Vasunandi regard it as a guṇavrata. This vow requires an individual to determine and limit his movements to a house, to a part of it, to a village or a town. The period for the observance of this vow may vary from a day to a few days, month, a few months or a year. The basic idea underlying both the dig-vrata and the Deśāvakāśika -vrata is that if a man reduces his freedom of movement to a restricted area, small or large, his absence from all the area, his absence from all the area not comprised within the self-imposed limits, will mean that he can be said to be keeping the mahā-vratas, the rigid vows of an ascetic, in that wider area; whilst at the same time constant awareness of these spatial limits will result in added vigilance in the observation of the aṇuvrata within them.[38] According to Amṛtcandra, this vow may be observed during a particular point of time when one shall not go beyond a certain village, market, street or house.[39]

Samantabhadra says that one who wants to observe the aṇuvrata should not only go on reducing the period of movement during each day but also of the limits of areas as determined by himself. He also agrees that by such reduction of time and area, a votary of the aṇuvrata will have the benefit of having observed the great vratas. He mentions five aticāras of this vow:

i) preṣaṇa means sending a servant, friend or son to do something beyond the self-imposed limits. Such an act violates the vow by asking somebody else to move outside the limits causing harm to living organisms;

ii) śabda consists in attracting the attention of people outside the limits by making sounds with the hope of getting done what is wanted, iii) ānayana relates to getting some things brought through any person from outside the limits; iv) rūpābhivyakti is employing signs and gestures to communicate with others who are outside the limits; v) pudgala-kṣepa consists in throwing some tangible objects like stone, bricks, clod of earth in order to attract attention of the person beyond the limits.

2) Sāmāyika

The observance of this vow has been emphasised both by the Digambaras and by the Śvetāmbaras as an exercise for securing equanimity of mind and concentration on the contemplation of the nature of the real self. Samantabhadra defines it as complete abstinence from the commission of the five sins in mind, thought and action during fixed time without reference to limits of space.[40] According to him. it can be observed in a temple, house, garden or other quiet place when the mind is peaceful and happy, either by standing in a kāyotsarga posture or sitting in a padmāsana posture. The observance of this vow endows the practice of the five vows (aṇuvrata) with perfection, as the householder is then free from all activities, occupational or physical.

Amṛtcandra says that the practice of the vow, with a mind purged from love and hatred towards all beings and with complete equanimity by contemplating on the true principles, leads to self-realisation; it should be practiced in the morning and evening, though the practice of it at other times is also beneficial. Attainment of equanimity by practice of the vow will result in abstinence from sinful activities. Sāmāyika, if practised regularly, brings about equanimity of mind and mental concentration on the ātman.

The individual intending to perform the vrata must not be in fear of anyone or in dispute with anyone or indebted to anyone, nor should there be any other cause of anxiety to sway his mind in any direction. He must, like a sādhu, observe the five samitis and the three guptis and avoid all harmful (sāvadya) speech; and before picking up or setting down any object, he must not neglect pratilekhana (i. e. scanning of the ground) and pramārjana (cleaning of the ground by a soft broom carefully). He should try to avoid spitting or blowing his nose; and if he cannot help doing so, he must find out a bare patch of ground, scan it and softly clean it as aforesaid.[41] A layman engaged in the practice of Sāmāyika looks like an ascetic but for his clothes.

Somadeva has broadened the concept of Sāmāyika as including worship of the Arhat with or without the idol, worship of the sacred scriptures by singing in praise of Sarasvati and meditation. The aspirant should sing in praise of the Jina and absorb himself in meditation of the Self. Both Samantabhadra and Amṛtcandra have pointed out that Sāmāyika should be practiced when the aspirant is observing full or partial fast. He should think of the causes of transmigration and meditate on the pathway to salvation.

The five aticāras of this vow as mentioned by Samantabhadra are common to both the Digambara and Śvetāmbara traditions. a) vāg-duṣ-pranīdhāna consists -in engaging in talks about family matters when performing Sāmāyika; b) kaya-duṣ-pranīdhāna refers to making such movements of the body as will affect self-restraint. Haribhadra says that transgression of the vow occurs when the aspirant fails to scrutinize the ground and clean it softly before sitting thereon; c) mano-duṣ pranīdhāna occurs when the mind is swayed by anger, deceit, pride, avarice, and envy due to anxieties of mundane affairs; d) anādara is lack of zeal or proper enthusiasm in the practice of Sāmāyika. It is also called anavasthita-karana as meaning failure to observe the proper formalities in the practice of the vow; e) asmaraṇa is forgetfulness of the verses to be recited or lack of concentration.

The object of this vow is to snatch moments of detachment from worldly affairs, its cares and worries, love and hatred and above all the attainment of equanimity of mind and concentration at the time of meditation. Some writers have associated pūja and other rituals with it.

3) Proṣadhopavāsa

Among the austerities prescribed by Jainism, fasting is the most conspicuous; the Jainas have developed it to a kind of art and reached a remarkable proficiency in it.[42] Fasting has to be observed on the 8th (aṣṭamī) day and 14th day (caturdaśī) of each half of the lunar month. The Digambara texts require that the fast should commence from the noon preceding the date of fast and continue till the mid-day following the fasting day, that is for a total period of 48 hours. Most of the Śvetāmbara writers mention a period of twenty-four hours only as the period of fast on the aforesaid days. The fast may be observed in one's own home, a temple, or the place where an ascetic is putting up. During the period of fast, there should be not only a relinquishment of all kinds of pleasures of the senses but also of participation in the household affairs including trade and business. The day should be spent in worship and meditation including the reading of scriptures. The evenings and nights should be spent in Sāmāyika and reading of scriptures. Samantabhadra says that fasting means abstinence from food, drink, tasting and licking (of some juice). There are three modes of fasting. The best mode (uttama) is complete fast or abstinence as aforesaid. The middle course (madhyama) is one in which drinking water is permitted. The least satisfactory (jaghanya) course is that of taking one meal only during the day. The Śvetāmbara texts have laid down that on fasting days, āhāraka (taking of food), deha-satkāra (bodily care), maithuna (sexual intercourse) and vyāpāra (trades or occupations) may be observed fully or partially according to the capacity of the layman.[43]

Samantabhadra has mentioned five kinds of breaches of this vow: 1) grahaṇāticāra is acceptance of articles of worship without examining and handling them carefully; 2) visargāticāra consists in keeping articles or spreading one's body on the ground without scrutiny; 3) astaraṇāticāra refers to spreading one's bed without carefully examining and softly sweeping the place; 4) anādarāticāra consists in showing no enthusiasm in the observance of fast; and 5) asmaraṇāticāra relates to forgetting due observance of scriptural study and concentration etc.

4) Vaiyāvṛtya

This vow which is also known as atithi-samvibhaga vrata consists in offering alms to an ascetic on his alms-round; it also includes massaging his feet and removal of his ailments, as also rendering such service as is necessary to remove obstacles in his path of penance and renunciation. The vow is to be practiced as a matter of religious duty (dharmya).

The points which are required to be considered in determining whether the vow is properly observed or not, are: 1) pātra or the recipient should be an ascetic who has been leading a life of renunciation and evokes veneration from all; 2) dātr or the donor must be a house-holder pursuing the twelve vows and advancing progressively in reaching the highest of the eleven rungs of the ladder (pratimās); 3) dātavya or dravya refers to pure food, medicine, books and protection (abhaya); 4) dānavidhi consists, according to the Digambaras, of nine elements: pratigraha or welcoming an ascetic on seeing him at a distance with the words: Salutations to thee, kindly stop (namostu tiṣṭha); then offering him a seat of honour (ucca-sthāna); washing his feet with reverence (caraṇa kṣālana); then worshipping him with flowers, waving of lamp and other articles of worship (arcanā); and then making him salutations (praṇāma). The offering of food should then be made with purity of mind, speech and body (triyoga-śuddhi). The giver must be possessed of faith, devotion, contentment, zeal, discrimination, disinterestedness and forbearance.[44]

The Śvetāmbaras regard dāna as conditioned by five factors: deśa or place, meaning whether the place produces rice or wheat or other cereals or pulses; kāla, that is whether it is a period of famine or abundance; śraddhā, the giver must have purity of mind and faith; satkāra receiving the guest with due respect and attention; and Krama refers to serving of food in due order, rice or rice gruel is offered first.[45] Apart from the four kinds of offerings in vogue with the Digambara, the Śvetāmbaras recognise the offer of clothes, blankets, alms bowl, jugs etc. by approaching the ascetic at his lodging, inviting him to his house, offering him a respectable seat and giving him food and drink.

Samantabhadra mentions that the fruits of dāna to an ascetic consist in the purging of the karmas and lead to birth in a noble family with wealth, beauty and prestige. The Śvetāmbaras do not seem to regard this kind of reincarnation as having any special connection with dana.[46] Amṛtcandra is of opinion that gift of food brings about curtailment of greed and renunciation of hiṁsā as greed itself is a form of hiṁsā.

How much of one's property should be devoted to dāna has been discussed by Devasena. According to him, the property should be divided into six parts, each part being appropriated for the dharma, upkeep of the family, for bhoga (luxuries), for maintenance of servants, and two parts for performance of pūja. According to Hemacandra, a mahaśrāvaka or an ideal householder should sow his wealth in seven fields (kṣetras) with compassion for those in misery. The seven fields are: 1) the installation of Jaina images for the performance of pūja; 2) construction of or repairs to Jaina temples; 3) copying of the sacred texts and their distribution to learned monks; 4) giving alms to monks; 5) alms to nuns; 6) charity to the laymen like construction of rest-houses, hospitals etc., and 7) charity to laywomen as above.[47] It is worthy of note that monks, nuns, laymen and laywomen form the four pillars of the Jaina community.

The five aticāras or breaches of the vow of vaiyāvṛtya as noted by Samantabhadra are: 1) harita-pidhāna is covering the food to be offered with green leaves, flowers or other sacitta things; 2) harita-nidhāna refers to offering of food in sacitta leaves; 3) anādarāticāra consists in showing disrespect or absence of respect at the time of offering food; 4) asmaraṇāticāra is forgetting the method of offering or getting lost in one's own work just in time; and 5) mātsarita is feeling envy when others are offering food etc. to ascetics.

It will be seen that the Jaina ethics are founded on the principle of Ahiṁsā and love for all living beings. While a layman ought to have a rational faith in Jainism, his daily conduct must exhibit the true ideals of non-violence and truth. In his dealings, he must be upright to the core and practice charity not only by giving but also by cultivation of non-attachment towards worldly possessions. He must be constantly aware of his duties towards himself and to the society. His life as a layman should pave the way to the ultimate goal of self-realisation. Possession of perfect faith and knowledge should not be a matter of mere theory but should be constantly reflected in daily conduct.

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CHAPTER 14

ELEVEN PRATIMĀS OR STAGES OF PROGRESS IN A HOUSE-HOLDER'S LIFE

We have seen that the vows which a layman is required to practice are intended to purify him in mind and action. Mrs. Stevenson has, however, observed that 'the twelve vows were shaped in accordance with the fixed idea of all who hold the doctrine of Karma, that, though it is well to do good, it is better to do nothing...'[1]

This is a gross misconception of the ethics which requires a layman not only to be good in himself but good to others as well. He ought to conduct himself in life in such a way as would endear him to all creatures by his love and affection. He must contribute to the material well-being of the society by his vow of aparigraha. The rules of conduct are practical; they have been so framed as to avoid personal and social conflicts in life.

A layman who is desirous of attaining to greater heights in ethical and spiritual progress can do so by regulating his way of life. The word 'Pratimā' is used to designate the stages of ethical progress in a house-holder's life. By treading the path of progress, his soul gains in purity and acquires capacity for spiritual advancement. The stages are closely connected with Guṇavratas and Śilavratas, the Aṇuvratas being basic to the life of Jaina layman. Though there are slight differences in the nomenclature of some of the Pratimās between the Digambara and Śvetāmbara enumerations, there is no real difference in the content of the entire scheme of 'progressing series'. The Pratimās are like eleven rungs of a ladder; a layman desirous of progress must mount the ladder step by step until he reaches the top, that is, the highest stage of spirituality as a layman.

1) Darśana-Pratimā

The house-holder must possess the right attitude and be free from all misconceptions. He must be free from all the transgressions of samyaktva and be free from attachment to worldly pleasures of every kind. He must be a devoted worshipper of the Pañca-parameṣṭis and possess unflinching conviction in the tenets preached by the Jinas. Such a house-holder is Darśana Pratimādhāri.

2) Vrata-Pratimā

The house-holder observes the twelve vows, that is, the five aṇuvratas, the three guṇa-vratas and the four śikṣa-vratas. There should be no transgressions of any of them. The practice of these vows should be free from the three Śalyas (defects): Māyā (delusion), Mithyā (perversity) and Nidāna (desire for worldly benefits). He who observes the vows in this manner will be called a Vrati.

3) Sāmāyika-Pratimā

The layman turns round in four directions and performs salutations. He is not attached to the body and does not aspire for worldly prosperity. He meditates by adopting any of the two postures and maintains the purity of his activities.

This is a stage in which the aspirant practices Sāmāyika in the manner prescribed by the Scriptures. It consists of introspection and meditation for self-purification. Samantabhadra, however, adds that the practice should commence with prayer and salutation to the Jinas and be observed thrice every day. The Śvetāmbaras hold that the practice is restricted to meditation for the purpose of purification of the soul leading to spiritual progress.

4) Proṣadhopavāsa-Pratimā

The details of this vow have already been discussed. Fasting should be observed on four days in a month, commencing on the mid-day previous to the date of fast and ending with the mid-day of the succeeding day of the fast. The entire period has to be spent in prayer, study of scriptures, meditation and hearing of religious discourses.

5) Sacitta-tyāga-Pratimā

A kind-hearted house-holder should abstain from eating roots, fruits, vegetables, tubers, green leaves, shoots and seeds which are not cooked. He should not trample upon any growing plant. He should also refrain from serving such food to others. In brief, he should avoid eating any uncooked or insufficiently cooked food-stuffs. According to the Śvetāmbara books, this vow is ranked seventh in the list of Pratimās. Un-boiled water as well as liquids that contain salts are prohibited. One who has reached this stage is called Sacitta-tyāga Pratimādhāri.

6) Ratribhojana-tyāga-Pratimā

An aspirant in this stage does not eat or drink anything at night. He does not take food, water, snacks or betel-nuts and leaves at night. Asādhara includes abstinence from sexual intercourse during day; he seems to 'cover all intercourse unless during the ṛtu and expressly for the procreation of children.'

According to the Śvetāmbaras, the sixth stage refers to abrahma-varjana-Pratimā, the layman is prohibited from having not only sexual contact but also from being alone with his wife and engaging in conversation.

7) Brahmacarya-Pratimā

The house-holder who has reached this stage must not only observe complete celibacy considering at the same time that the sexual act involves activities of the impure human body. He should put an end to all sexual desires also. He should desist from being alone even with his wife and recalling to his mind past experiences of sexual life. He should not take food which is likely to strengthen his sexual desires; he should not use such dress and other perfumes etc., that are likely to attract the attention of women. He should not read books containing stories about immoral women, attend dancing shows or witness pictures that are likely to affect his mental purity. The aspirant at this stage is called Brahmacarya Pratimādhāri.

As stated earlier under the sixth Pratimā, according to the Śvetāmbara texts, abrahma-varjana-Pratimā is the sixth stage requiring similar restrictions on sexual life.

8) Ārambha-tyāga-Pratimā

All activities like agriculture, commerce, trade, service, have to be avoided. The house-holder should have limitations on his own possessions and keep for himself just what is essential for his plain living. If he has children, he must give them all their shares; what is left with himself must be used for maintenance and charity in relieving others from their misery. He should efface all thoughts of attachment from his mind and remain pure and contented. The Śvetāmbara texts do not seem to prohibit 'activity exercised indirectly through agents or servants for the sake of livelihood.' The house-holder who has reached this stage is known as Ārambha-tyāga-Pratimādhāri or Ārambhavinivṛtta Śrāvaka.

9) Parigraha-tyāga-Pratimā

This stage contemplates the abandonment of all kinds of attachment and becoming firmer in the conviction that there is nothing that the house-holder could call his own. He should give up ten kinds of worldly possessions: land, house, silver, gold, cattle, grain, clothes, utensils, maid-servants and male-servants. Even in matters like food, shelter and clothing, he should have no anxiety, finding contentment in the thought that everything happens according to his Karma. He should keep with himself such simple clothing as is just enough and sleep in a room or any other solitary place. He should accept food, clothing, medicine etc. when given by his people of their own accord considering his needs themselves. If possible, he should spend his time in a temple. He should engage himself in reading scriptures, offer his worship and take food at midday. This stage is preparatory to the eleventh stage.

The Śvetāmbara texts use the words Preśya-tyāga-Pratimā to denote this stage. It requires the aspirant to lay down the burdens of worldly life and stop carrying on any activity through servants and agents. He reduces his requirements to the minimum and cherishes a longing for final release.

He must consider himself lucky as he would be free from fear, love, greed, or conceit, which are the causes of Karma. He must conduct himself as if he has secured a release from all material possessions. Such a house-holder is called Parigraha-tyāga-Pratimādhāri.

10) Anumati-tyāga-Pratimā

A house-holder who has reached this stage would have given up all his activities like trade and agriculture, his attachments to property and his concern with any of the family affairs. He should entertain no feelings of like or dislike towards food served to him. He should express neither consent nor dissent towards any of the activities or functions carried on by any of the members of his family. He is called Anumati-tyāga-Pratimādhāri.

11) Uddiṣṭha-tyāga-Pratimā

In this stage, the house-holder abandons his house and goes to an ascetic to receive the vows. He lives like an ascetic on alms served to him, with only a small piece of cloth round his loins. He severs his family ties. He is bare-headed and bare-footed. While begging for his food, he must observe complete silence. He should not accept invitations for food and should not accept food which is prepared for him specially. He should take his food only once in the day from the hollow of his hand and stop taking it the moment he notices anything objectionable in the food (antarāya). He must observe fasts and penances according to his capacity.

Uddiṣṭha-tyāga is the tenth stage according to Śvetāmbara texts. The eleventh stage is called the Śramaṇa-bhūta-Pratimā. The layman in this stage avoids food prepared for himself. He goes bare-footed. He keeps his head shaven or removes his hair by himself (loca), by tearing out. He has to carry a begging bowl and a monk's broom (rajo-haraṇa). He can beg food even from his relatives and eat only that which is permissible for an ascetic.

This is the highest stage of discipline for a house-holder. He abandons his family house and renounces everything that belonged to him. He takes vows from his ascetic Guru and goes to a forest or a lonely place for shelter. He wears only a piece of cloth and lives on food begged for.

An ideal house-holder passes through the eleven stages gradually by accepting the vows and observing the rules of discipline that are prescribed for each stage. The mind has to be prepared by strict observation of the requirements of one stage before passing on to the next one. It therefore follows that the progress which a house-holder can achieve would finally depend upon his own convictions and faith in the Jaina philosophy. Psychologically, there cannot be a sudden change in life from the stage of material attachments to one of renunciation. The eleven stages of discipline involving practice of rigorous mental and spiritual austerities is quite practical and worthy of realization by every aspirant.

Amongst the house-holders who have reached the eleventh stage of Pratimā there are two classes, i. e. kṣullaka and ailaka. None of them would accept food specially prepared for him. The former may remain in that status without being finally initiated into the order of a monk while the latter is like one who is on probation as an ascetic. Both of them beg for alms but the latter normally dines after the ascetic whom he accompanies has finished his food. Both of them are to accompany the ascetic and render him all the services with the same devotion as vaiyāvṛtya. The former wears a laṅgoti (a piece of cloth to hide the nudity) and a white piece of cloth of three cubits in length and of single width, while the latter wears only a laṅgoti. The latter has to remove his hair by loca while it is open to the former to shave his hair. Both of them are to observe full Proṣadhopavāsa on the said four days of a month. They are not expected to practice penance on a hill-top or engage in other rigorous austerity under a tree during rains or on the bank of a river. The ailaka has to eat from the palm of his hand. Both of them have to carry a peacock's soft feather-bunch for cleaning the ground before sitting or sleeping. It is open to a kṣullaka to use a bowl for taking his food; he can sit down while taking his food.

The final stage of a house-holder is thus a preparation for asceticism. The highest point of house-holder's discipline has been reached and he has renounced everything that is his own including his kith and kin. He practically performs all the austerities and awaits his initiation into asceticism.

It would be obvious that the eleven stages are scientifically conceived. The graded steps have to be climbed one after the other only after the house-holder has been firm in the preceding step or steps. The climbing commences with the Right Faith, and progress is achieved only when he is prepared to observe the more difficult vows and rules of conduct.

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CHAPTER 15

DAŚA DHARMA OR THE TEN SUPREME VIRTUES

> '. . . *Virtue is an activity, and lieth not in doctrine and theory but in practice and conduct, coordinating potencies into energy, . . . the preferential imitation of right action is* THE HABIT OF VIRTUE; . . .
>
> The Testament of Beauty
> by Robert Bridges
> Book IV, Lines 623-28

There is no dearth of religions and philosophical doctrines in the world. What the world needs today is the sincere practice of those doctrines in daily life. In the hands of the priesthood, every religion becomes a ritual; with the ignorant, it becomes a mass of superstitious beliefs; it thus loses its scientific foundation.

The Jaina thinkers have taken care to see that religion becomes a way of life with a clear stream of reason to sustain it. In order that one should not lose sight of the ten supreme virtues in daily life, tradition has prescribed a festival called 'Daśalakṣaṇa-parva' to be observed for ten days devoting a day for the contemplation of one virtue. The Digambaras observe the festival from the fifth day of the lunar half of the month of Bhādrapada. The Śvetāmbara observe it as Paryūṣaṇa-parva from the full moon day of the month of Āṣāḍha. The days are spent in fasting, contemplation and study of the scriptures, particularly the Tattvārtha Sūtra. The object is to purify the mind and exert for the subsidence of the Karmas.

A brief reference has already been made to these virtues while discussing the topic of stoppage and shedding of Karmas. These ten virtues have been enumerated in Sutra 6 of Chapter IX of the Tattvārtha Sūtra as follows:

> उत्तमक्षमामार्दवआर्जवसत्यशौचसंयमतपस्त्यागाकिंचन्यब्रह्मचर्याणि दशधर्मः।।
>
> तत्त्वार्थसूत्र

‘Uttamakṣamāmardavārjavasatyaśaucasaṁyamatapastyāgākiñcanyabrahmacaryāṇi dadharmah.’

Supreme forbearance, humility, straight-forwardness, truthfulness, purity, self-control, austerity, renunciation, non-attachment and celibacy constitute the religion or duty. These ten virtues are intended to regulate the activities of mind, thought and action. Their practice or observance gives direction to the life of a votary by eliminating all his evil thoughts and preventing him from harmful actions. The word uttama or supreme ought to be read along with each of the virtues implying thereby that the practice should be of the highest order or in full measure. There should be no expectation of any earthly reward except that of attaining purity and spiritual advancement. It is appropriate to discuss them in the order in which they are enumerated above.

1) Uttama Kṣamā or Supreme Forbearance

Supreme forbearance or forgiveness is a divine virtue. There are numerous occasions in life when the peace of mind is disturbed by anger due to the conduct of other people or by force of circumstances resulting in ill-treatment or insults. Each individual has his own weaknesses: at times, one is provoked to injure the feelings of others or be injured by others. Wisdom consists in maintaining peace of mind without getting mentally disturbed; this is called forbearance. For an ascetic, there might be situations when he is abused; insulted or rebuked by people who are opposed to his way of life or nudity. He must bear everything calmly and think within himself that all such display of temper is due to ignorance of the importance of the codes of saintly life and that he should forgive all those who might be prone to cause him mental or physical pain.

Bhagavān Mahāvīra was once questioned by his disciple: 'Sire, what does the soul get by practice of forgiveness? ' He replied: 'By forgiveness, the mind gets peace and kindness of disposition; kind disposition, creates affection towards all living creatures; by an affectionate disposition the mind becomes pure; by purity, it becomes fearless.'[1]

Anger is the chief enemy of self. Happiness, self-restraint and detachment are all the qualities of the soul. Anger destroys all these qualities and degenerates the quality of the soul. Anger puts the mind out of gear and one does not know what a person, who loses his balance of mind will do in a moment of heat. Most of the misdeeds and criminal actions are committed when persons are overcome by anger. Anger dries up the very springs of humanism. A person in anger might act like a beast and thus lose all the best qualities of the mind and the heart.

Angry words are the expressions of a perverted mind; such words cause pain to others and entangle their author into sins. They can be controlled by patience which is the outcome of wisdom and forbearance.

Kṣamā is another word in Sanskrit for the earth; she patiently bears all the inroads that are committed by people; she offers fruits and protection to all living beings.

Anger begets hatred; hatred begets enmity; enmity is the cause of sustained misery to all parties concerned. Patience and forbearance can be acquired by observance of the vow of Ahiṁsā. Forgiveness is a divine quality. When Jesus Christ was crucified, he said 'Forgive them, Father, they know not what they are doing.' Mahatma Gandhi breathed a word of forgiveness towards his assassin before his death. Thus forgiveness begets love and brings peace of mind. It stops the influx of new Karmas and helps to purge off the old ones. Peace and happiness are the most enviable possessions of man; they are lost by anger but regained by forgiveness.

Forgiveness is the most powerful armor of man. The law of Karma lays down: reap as you sow Anger and violence are the chief causes of war and unhappiness. Man can regain peace and happiness by non-violence and forgiveness. They are the manifestations of the true Self and therefore their practice in life is the highest religion. He who endures, forbears and forgives, knows his religion and remains free from sin; for, he has learnt the greatest lesson in righteousness.

2) Uttama Mārdava or Supreme Humility

Mārdava or softness means humility in word and deed; it brings in freedom from self-conceit and makes man kind in his heart and humble in his disposition. Modesty is born of true education and culture. Pride or self-conceit is the greatest enemy of true knowledge, faith and understanding.

Pride or self-conceit is of eight kinds: pride of one's own caste, pride of the family in which one is born, pride of personal physical beauty, pride of learning which one might have acquired, pride of the extent of wealth possessed by oneself, pride of scriptural knowledge one might have acquired, pride of worldly gains and pride of one's strength of body. Any one of these is sufficient to pervert a man's outlook on life; it may breed rudeness and bad temper. A proud man normally becomes intolerant and blind to what is good in others. When a man becomes intoxicated with any of these causes of pride, he might indulge in self-adulation and belittle others. He might demean them and, invite anger and hatred. A self-conceited person involves himself into fruitless disputes and makes enemies of others due to his harshness of speech and conduct.

Humility is the source of compassion while conceit dries it up. Humility in man or woman shines like a diamond in any company. While it enhances reverence towards the great sages, saints and wise men, it begets admiration and respect in other people. It destroys all misconceptions and wrong knowledge while creating a thirst for acquisition of right knowledge and conduct. The mind becomes free from prejudices and dislikes and gains in purity of thought and action. It adds dignity to one's personality and enhances one's prestige.

Everything that spoils the purity of mind and thought is the result of bad Karma. So is pride. Therefore all efforts should be made to overcome that weakness and stop further sinning by proper self-evaluation. Humility is only one aspect of Right Faith; it is the dawn of Right Knowledge which infuses the true values of life. A person with such knowledge would regard all objects as passing phases of worldly existence and would realise that there is no reason for being proud of any of them. None of them can conduce to his spiritual well-being or advancement. He would discard them as wasteful objects of material life retarding the progress of the soul. One should constantly endeavor to be free from all conceits and acquire such faith and knowledge as will bring about subsidence of accumulated Karmas.

3) Uttama Ārjava or Supreme straightforwardness

Uprightness in conduct is the hall mark of every good person. Every good man is consistent in his thoughts, words and deeds while the reverse is the case with a bad person. Consistency is a virtue and inconsistency is a vice. It is only a person of veracity that can practice true religion because religion requires him to be honest with himself and with others. To be straight-forward is to be free from cunning, duplicity, ambiguity and evasiveness in thoughts, words and deeds. 'By simplicity he will become upright in actions, thoughts and speech and he will become veracious; and thereby he will practice the law' says Bhagavān Mahāvīra.[2]

Straight-forwardness in dealings is the key to success in worldly life. It evokes confidence and trust in others. It conduces to clarity of intellect and purity of thought. It leads to honesty of purpose of thought and action. The mind of such a person will always be peaceful. He would not have any occasion for anger which is the root cause of physical and mental ailments.

Deceit and cunning bring in the influx of new Karmas because they defile the mind and thoughts. When detected, they bring disgrace and loss of personal prestige. A straightforward person will have no quarrels with others and his mind would be free from passion or greed. He would be able to purge off his sins and prevent the influx of new Karmas. He would be friendly with everybody and would have no occasion to give offence to anybody.

4) Uttama Satya or Perfect Truthfulness

The topic of 'truth' has been already discussed under the title of five Anuvratas. The fact that it is again included in the category of ten noble virtues only indicates that Jainism attaches very great importance to it as its practice in everyday life is the key to purity of life. Mahatma Gandhi regarded Truth and Non-violence as the basis of private and public life. Both are like two sides of a coin. Truth is the law of our being. He was a great seeker after Truth and was bent upon finding it. To him, truth was identical with God. Truth is what the voice within tells you, says Gandhiji. Truth cannot be realised by one who has no humility. 'Where there is no Truth, there can be no true knowledge.' Truth, like bliss, is eternal . . . Out of Truth emanate love, tenderness and humility. A votary of Truth has to be humble as the dust. His humility increases with the observance of Truth.[3]

Truth is the virtue of the pure; it is simple and free from bitterness or arrogance; it does not suffer from the weakness of falsehood or scandal. A truthful man is always gentle but firm; he does not waver in his talk because he is free from fear or anger.

Truth always triumphs. It wins the confidence and trust of others. It forms the basis of all good deeds in the world. Without it, there can be no real progress of the individual or the community at large.

Utterance of truth should be avoided where the result is likely to bring harm to another. It should also be avoided where it is likely to be the cause of misfortune to another. Those who speak the truth must do it in sweet words so as not to irritate others.

The Uttarādhyayana Sūtra speaks of bhāva-satya, Karana-satya and Yoga-satya which respectively mean sincerity of mind, sincerity of religious practices and sincerity of action.[4] Sincerity of thought or truthfulness purifies the mind and helps the individual fully in the practice of religion; sincere practice of religion frees the individual from accumulated Karmas and stops the influx of new ones. Truthful actions produce happiness and love.

5) Uttama Śauca or Supreme Purity

Purity cleanses the mind from craving and greed and begets contentment and equanimity. Purity or cleanliness of external body without the corresponding internal purity serves no purpose. Internal purity is often obscured by anger, greed, pride and infatuation. Real purity of the soul consists in getting rid of all these weaknesses which are the sources of all misery in the world. The self is different from the body; and cravings of the senses should never be allowed to defile the purity of the soul.

Perfect faith and knowledge are essential for the purity of mind and thought. Without them, the cravings of existence, of the senses, of the body and of enjoyment are likely to mislead us from the right path. Purity cannot be achieved unless these are controlled and subdued. Every fall from the path of Ahiṁsā, truth, honesty, celibacy and non-attachment results in defilement of the soul and therefore hastens the influx of new Karmas. So the observance of the five vows is the sine quo non for purity of soul.

In normal life man gets busy in the acquisition of wealth and power since he considers that they will help him in the acquisition of all the luxuries of life for worldly enjoyment. In doing so, he has to indulge in activities which involve him into passionate and impure thought. He becomes unmindful of the harm he causes in gaining his selfish ends; he invites hatred from others and creates bitterness. Life becomes a turmoil and he loses his balance of mind in struggle. He begins to think ill of others and others begin to think ill of him. There would be bad blood and both sides giving birth to a feeling of vengeance against each other.

Such ways of living become a constant source of influx of bad Karmas and negate the purpose of human existence. It is difficult to be born a human being and the opportunity ought to be utilised for betterment, for the subsidence of the Karmas and for self-realization. No one can prolong his life, and adherence to wrong principles ensnares the soul into numerous transmigrations through lower strata of births and deaths. The only escape is in acquisition of virtues and maintenance of an awareness of the goal of life.

We can realise the goal of life by acquisition of purity of life by self-control and conquest of desires and cravings, so that the body can only be an instrument for purification of the soul.

6) Uttama Saṁyama or Perfect Self-restraint

Abstinence from injurious thoughts and actions and from entertainment of sensual thoughts or restraint from indulgence in sensual pleasures is self-restraint. This stops the influx of new Karmas. It is the foundation of good character. With self-restraint, one can attain mastery over oneself and control all passions.

Restraint in thoughts, speech and action is self-restraint; that is the basis of pure life and of religion. It is difficult to attain self-restraint. It requires faith in religion or at least in ethical conduct; if this is backed up by the company of good people or fine moral traditions at home and in the immediate surroundings, then acquisition of self-restraint becomes easy. Today we notice that we are in the midst of a society where laxity in thought and action is the order of the day. Anyone who advocates self-control in life is ridiculed as an orthodox person. The values seem to have changed because everyone seems to have love for free life. It cannot be denied that Indian culture has always emphasised that self-restraint is essential to prevent inroads into the peaceful life of other people. If tendency towards free life is not restrained in time, one is likely to drift towards a life of ease and sensual pleasures. Cultivation of self-restraint then becomes an impossibility.

To give up oneself to such life is to lose the dignity of human personality and greatness. The mind becomes overwhelmed with passionate thoughts and loses all its strength. It then becomes impossible to regain balance of thought and purity of conduct. An individual who becomes a victim of such situation will never be able to subdue his mind and subdue the evil Karmas which entangle him into a life of misery and continued transmigration. In that event, one cannot regain the chance of human birth which is the only opportunity for destruction of bad and good Karmas. The pleasures of worldly life are undoubtedly fleeting but no one can predict to what stage of degradation a man might sink before he can awaken to his senses. Like an insect which is attracted by a light and embraces it only to fall down dead, a person who is attracted to a life of sensual enjoyment emerges physically and morally bankrupt.

Renunciation in a lesser or greater degree is the beginning of self-restraint. The world is full of objects of glamour to the different senses and it is only a person, who is constantly conscious of the dangers of licentious life, that can control himself from a fall. It is constant awareness to the pitfalls of life that can ever keep an individual vigilant on the path of righteousness. Without self-restraint, an individual will be blindly sacrificing his good fortune of having been born a human being and lose an invaluable gem of life for a piece of glowing glass. Without self-restraint, the intellect and the body will not work to achieve the spiritual advancement even in the slowest possible manner.

It is axiomatic that without full control of thought and mind, one cannot achieve real renunciation. Austerities, fasts and penances are futile without the internal purity. Introspection and repentance accompanied by right conduct rooted in right faith and knowledge can alone help the soul to become free from the Karmas of different kinds.

7) Uttama Tapas or Supreme Austerity

Practice of penance in order to destroy the accumulated Karmas is austerity. External austerities are of twelve kinds while the internal austerities are of six kinds. According to Umāsvāmi, the external austerities are: fasting, reduction of diet, restrictions on begging food, abstinence from delicious and stimulating foods or dishes, lonely habitation and mortification of the body.[5] We have already seen that Jainism attaches great importance to fasting as it promotes self-control, destruction of attachment of Karmas; it is an occasion for meditation, scriptural study and spiritual advancement. Control over diet is good not only for maintenance of sound health but also for development of self-control, contentment and studious habits of life. Restriction on the number of houses in begging for food is intended for the ascetics. Avoidance of delicious and stimulating foods is quite essential for a quiet life of restraint; it curbs excitement of the senses and facilitates to observance of sexual restraint. An ascetic has to choose a habitation which is lonely so that he could lead an undisturbed life of celibacy, study and meditation. Mortification of the body is also for those who observe penance to be free from attachments and pleasures, while meditating on the self.

Expiation, reverence, service, study, renunciation and meditation are the internal austerities. These are for training the mind. Repentance for the past sins committed through negligence or under the influence of passions is expiation. Reverence towards the saints and rendering them useful service are other mental disciplines intended to purify the mind. Acquisition of spiritual knowledge by diligence is another internal austerity. Effacement of the ego is renunciation while concentration of all thoughts on the nature of self is meditation.

Observance of austerity is the stepping stone to attainment of spiritual strength or greatness. One has to withdraw oneself from a life of sensual pleasures and achieve detachment from the lure of material possessions. The detachment must be complete, both external and internal. Human life would not be worth living unless the soul advances to some extent at least by the subsidence of Karmas. The greatest difficulty in life is to secure freedom from infatuation. Since passions pervert the soul, austerity is the sole means of getting rid of them. It is only by reaching the pinnacle of austerity that the great souls attained salvation. Penance can be practised by everyone to the extent possible, keeping in mind one's mental and spiritual capacity.

Jainism attaches the greatest importance to penance. Enrichment of the qualities of the soul is real penance. It is by penance that one destroys the accumulated Karmas and obtains purity of mind and thought.[6]

8) Uttama Tyāga or Complete renunciation

It is a difficult virtue in practice. In this world, man is normally judged from his wealth, power and position. All forms of acquisition of wealth are attended with some craving, if not greed. The first stage of cultivating this virtue is to possess a strong determination against acquisition. The second step is that of renunciation by making donations and gifts to good causes. Jainism lays down that every householder should practice some charity in providing food, shelter, medicine and learning to the needy. All or some forms of charity have to be practiced everyday. Charity blesses him that gives and consoles him that accepts. He who spends all his time only in accumulation will be absorbed in passions of greed and craving; he will have no thought of the soul and of his release from the meshes of the Karmas. Constant thoughts of covetousness without any idea of charity would lead to further influx of inauspicious Karmas.

A stingy man will be an object of scandal and spite. A charitable person will be respected by the society and will be able to lead a life of contentment as he will have neither fear nor greed to disturb his peace of mind. It should be remembered that the world lives on the charities of good men. We have more poor people in every country than the rich. So a social obligation is cast on every individual to part with something of what he possesses. While fulfilling this social and moral obligation by extensive or liberal charity, the donor should not entertain pride or vanity; he should not utter anything that will hurt the donee or subject him to insult of some kind.

While giving, the mind should be full of joy and thoroughly free from the slightest idea that he is parting with something that is his own. It fact, nothing is ours except what we have parted with; what is left behind when we take leave of the world, belongs to others.

Aparigraha or non-possessiveness which is one of the five Aṇuvratas has already been discussed and much of what has been said on the subject would apply with equal appropriateness to the subject of renunciation.

9) Uttama Ākiñcanya or Complete Non-attachment

He who has nothing is Ākiñcanya. To entertain such a thought is Ākiñcanya. In this world, there is nothing that one can legitimately call his own. Even the body is not one's own, as it is independent of the soul. The body is only an instrument for the practice of Dharma or religion. It is perishable. The object of this virtue is that everyone should firmly know as a matter of faith and ultimate reality that the ātman has nothing that he can call his own, that he is infinite knowledge and bliss, that everything else like the body, the relatives, the caste, the family etc., belong to the body and that it is only by cherishing such ideas that he can achieve the noble goal of life.

The suppression of the ego is most difficult and impossible for ordinary human beings. An individual's life is constantly fed by the ideas of 'I', 'myself', 'mine' and 'ours'. Such ideas are germane to worldly existence and are in reality the results of our Karmas. Ākiñcanya, if gradually developed in the mind and practised, is the surest path to asceticism of the highest order. That is the first lesson in the attainment of godhood.

10) Uttama Brahmacarya or Supreme Celibacy

This subject has been discussed while dealing with the five small vows or the pañca-aṇuvratas. Constant awareness of the Ātman or Brahman without being distracted by sensual pleasures is Brahmacarya. Sexual passion destroys the stability of mind. Passion of any kind is dangerous to spiritual progress. Craving for sexual enjoyment, if unbridled, leads to commission of all kinds of sins. Like all other vices, it is practiced in secrecy; to cover it up, many acts which are both morally and legally condemnable are being perpetrated. The only escape from the multiplication of sins is the observance of this virtue.

These ten noble virtues form part of Jaina ethics. It is often said that virtue is its own reward. It simply means this: whether one recognises or respects an individual for such virtues or not, their cultivation and practice will elevate the soul and contribute to his social well-being. The evil propensities of the mind are curbed and the ruinous passions are destroyed. An individual who has acquired these virtues gets his reward in the form of spiritual advancement of his own soul. He is freed from ignorance and passions and achieves firmness in Right Faith and conquers all wickedness. All these virtues are inherent characteristics of every soul. What is inherent has to be understood and realised.

That is the object of the Jaina ethics. These are not negative codes, though they involve the negation of what is wicked and harmful to the self and to the society. They cover every aspect of human activity and lay down very practical rules for guidance. Goodness is conquest of evil.

The basis underlying this thought is that the universe consists of souls and matter, and their combination, producing different forms of living beings, is responsible for the entire phenomena. One cannot be changed into the other. Spirit or soul is all consciousness. It is possible for a soul to free itself from the bondage of Karmas and attain perfection. The Karmas can be annihilated and the influx of the new ones stopped. The entire ethical code of Jainism is intended to bring about that result by creating an awareness of the supreme need to acquire right faith and knowledge so that the conduct may be a manifestation of the inner goodness or the truth and beauty of the soul within.

The ten virtues are like the ten inextinguishable lamps which light the path of life; they drive away, when practiced, all darkness or wickedness and make the journey smooth. Forgive all living creatures so that you shall be ever forgiven. Practice humility so that you can know more than what meets the eye. Be straightforward and you will have no occasion to fear anybody. Purity of mind and thought will ever keep life vigilant. Truth will always triumph. Self-control is an invincible armor. Austerity is an unfailing key to inner strength and enlightenment while renunciation and non-attachment always lift up an individual from the pitfalls of life. Chastity or celibacy is nothing but a strong urge to know the Self and to prevent it from being dragged by unbridled passions to fall into an abyss of lower life.

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CHAPTER 16

ETHICS FOR ASCETICS

Human birth on earth is difficult to obtain. When once it is obtained, our aim should be to utilize the opportunity for spiritual advancement by the annihilation of Karmas, rather than for mechanical and material enjoyment of all pleasures of the senses which our wealth, position or power can place at our command. In the previous chapter, there is brief survey of the eleven stages (pratimās) of progress as laid down for a house-holder; it lays down a graduated scheme of elevation leading to the path of renunciation. It is no doubt true that the rules laid down for Perfect Conduct are hard and arduous; but they are a preparation for the life of an ascetic if one can reach the highest stage. 'A time does come, and will come, in the life of everyone who is impressed with the Right Faith, when he will not be able to restrain himself from adopting them. Till that time does come, there is no compulsion of any kind whatsoever, and one need only undergo as much of the disciplinary training as one likes.'[1]

The march from the stage of a house-holder to reach the stage of an ascetic involves complete detachment from mundane affairs and severance of all connections with the kith and kin, having achieved victory over the senses and the mind. At the end, permeating his mind with five types of ascetic discipline namely, jñānācāra, darśanācāra, cāritrācāra, tapācāra and vīryācāra, the ascetic prostrates before a great saint who is adorned with mystic characteristics, who abounds in virtues, who is associated with a family of distinction, who possesses an attractive physical form, who is endowed with mature age, who is bereft of mental insobriety and who is honored and extolled by other saints. He then beseeches him to initiate.'[2]

A person is thus initiated as an ascetic and with his initiation, he becomes naked, pulls out his hair with his own hands and commences practicing the great vows and austerities. Jainism lays great emphasis on internal purity, as impurity of the soul even in the slightest degree retards its progress. Therefore, the vows and austerities which an ascetic had been observing as a householder are required to be practiced with full faith and utmost firmness. He must possess and practice 28 basic qualities or Mūla-guṇas. They are: the five great vows of 1) Ahiṁsā, 2) Satya or truthfulness, 3) Asteya or honesty, 4) Brahmacarya or celibacy, 5) Aparigraha or non-possessiveness; the five Samitis (great care) : 6) carefulness in walking, 7) carefulness in speaking, 8) carefulness in receiving alms, 9) carefulness in keeping things on the ground or lifting them, 10) carefulness in the choice of place for answering calls of nature; then to control the five senses of 11) touch, 12) taste, 13) smell, 14) seeing, and 15) hearing.

Besides, he has to observe the six essential duties: 16) repentance, 17) renunciation, 18) confession, 19) expiation, 20) non-attachment to the body, 21) contemplation during fixed hours every day regularly; and then, there are the seven external observances: 22) removal of hair with one's own hands periodically, 23) nakedness, 24) no bathing, 25) non-cleansing of teeth, 26) taking food while standing, 27) only one meal a day and 28) sleeping on bare ground.

An ascetic takes precautions not to violate these Mūlaguṇas; and in case he violates them, he duly approaches his teacher, reports and confesses the sin, and adopts the lustral course. Negligence is his greatest enemy, so he keeps himself constantly alert. Not only he has no attachments at all, but he is absolutely indifferent to the world and its allurements . . . His eye is on liberation; so he constantly struggles to maintain a pure attitude of mind, and cultivates faith, knowledge and discipline. His preachings and his other activities are all directed towards spiritual advancement. Being a Nirgrantha, he practices no profession. The rigorous type of Nirgrantha asceticism is not prescribed for women because of their natural disabilities. They can enter the order but their observances are moderate and less rigorous.[3]

The five Vratas namely, ahimsa, satya, asteya, brahmacarya and aparigraha which a house-holder observes in a small way are required to be observed with the fullest of their implications without permitting any of the transgressions noticed earlier while discussing the Pañca-aṇuvratas. It is not enough if an ascetic abstains from physical injury to any mobile or immobile living creatures; he must observe the vow in mind, speech and action (conduct) so that he exhibits the highest degree of caution and care in his movements, thoughts, food and drinks. The vow of truthfulness requires him to be free from anger, greed, fear and delusion so that anything he utters is free from the taint of impurity of any kind. The vow of Asteya or non-stealing has to be observed not only by refraining from acceptance of what is not given but also by observing the self-imposed limitations in the matter of begging for food, acceptance of food and drink of great purity in quantities lesser than he needs and in the choice of his abode which ought to be in any forest or secluded place. The vow of celibacy does not stop with abstinence from sexual intercourse. He must not entertain any thought of sex or passion. He should not take any food which is likely to incite his passion; he should not think of any woman nor give any cause by talk or gesture so as to excite passion in himself or in the woman. He should not try to relive his past sexual contacts. Aparigraha or non-attachment does not only mean non-attachment to external objects and property but includes non-attachment to the body or its requirements. He must annihilate his desires and should attach no greater importance to the body than to regard it as an instrument for practice of Dharma and realisation of the three Jewels. Even the three articles which he is permitted to possess viz., a book (jñānopādhi), a peacock-feather bunch (saṁyamopādhi) and a pot for water normally made of wood (Śaucopādhi), should have no attraction for him. In short, he should have an attitude of non-attachment, complete and thorough, both for sentient and non-sentient objects.

Besides the five Mahāvratas whose full and comprehensive amplitude has been indicated while discussing the five aṇuvratas, he must observe the five kinds of careful behavior (samitis). These are intended to train his mind and conduct so that they shall be in conformity with his other vows. They are: 1) Īrya-samiti is going by paths trodden by men, beasts, carts etc., and looking to the ground carefully while walking so as not to occasion the death of any living being. 2) Bhāṣā-samiti consists in gentle, salutary, sweet, righteous speech; 3) Eṣāna-samiti means receiving alms in a manner to avoid the forty-two faults that are laid down. 4) Ādāna-samiti consists in receiving and keeping of things necessary for religious exercises, after having carefully examined them; 5)Utsarga-samiti requires performance of the operations of nature (that is, nature's calls) in an unfrequented place.[4] Jacobi has called the five samitis and three guptis as the eight articles of creed (pravacana-mātṛkās) as they are intended to inculcate self-restraint which is so essential for subjugation of passions and for spiritual development. The observance of the samitis ensures regulation of movements with utmost carefulness and helps one to avoid injury to organisms.

The walking of a well-disciplined monk should be pure in four respects: the cause, the time, the road and the effort. The cause is: knowledge, faith and right conduct, implying thereby that his walking should have a purpose and be guided by considerations of furthering the acquisition of the three

Jewels. He shall neither walk aimlessly nor carelessly. The time of his walk is day-time only. The road that he chooses must be well-trodden excluding all bad roads with grass and other vegetable growth on it. With regard to the effort, the monk should look ahead to a distance of four hands as long as he walks. While paying attention to his walk, he should avoid anger, pride, deceit, greed, laughter, fear, loquacity and slander. He should use blameless and concise speech. When he goes out for his food, he should avoid faults in the search and receiving of his food, articles of use and lodging. Faults with regard to the food refer to it having been prepared solely for the monk, containing impurities or prepared for festivity, use of lamp in fetching food, etc.[5] In the selection of a place for his excrement, urine etc., he must choose a place which is neither frequented nor seen by people, which offers no obstacles to his self-control, which is not covered with grass or leaves and which is an inanimate spacious layer, free from insects and seeds. It would thus be evident that the samitis are an exercise in carefulness and regulation of every kind of movement so as to avoid every kind of injury to other beings.

Gupti is defined as control curbing well every kind of activity (samyag yoganigraho guptiḥ).[6] The Guptis are three: Mano-gupti, vāg-gupti and kaya-gupti. The first relates to the control of the mind by preventing it from wandering into the forest of sensual pleasures. A monk ought to restrain his mind and should never entertain thoughts that would bring misfortune to other beings or cause ruination of other people. The second requires him to control his speech from lying or telling mixed falsehood. He should not use abusive language or language that is likely to be harmful to others. He should observe silence and should not say anything ill about others. In the use of his body, he ought to be careful while standing, moving or lying down so that he does not cause misery to or destruction of any creature. There should be no room for evil actions, thoughts or bodily activity. All the activities of a monk ought to be for the good of himself and of others.

We next come to the control of the five senses of touch, taste, smell, sight and hearing. There is a constant conflict between the dictates of the soul and of the senses. If we yield to the latter, they bring about transmigration while if we yield to the former, we move towards liberation. Yogīndudeva has most effectively illustrated how submission to one sense or the other leads to destruction. A beautiful butterfly which is attracted by the beauty of a light from a lamp embraces it and dies. A stag which is attracted by sound caused by a hunter, falls prey to his arrow and dies. An elephant which desires to have cold touch falls into a pond and is relegated to slavery. A bee which is attracted by smell of a lotus is caught into it and dies when the lotus closes at sunset. A fish which is drawn towards the delicious bait thrown by a fisherman tries to snatch it and is caught. Thus the different senses, if not controlled by self-restraint, would toll the death-knell without any hope of liberation. That is why an ascetic ought to exercise the fullest control over his senses. An ascetic ought to refuse to be seduced by his senses since he knows that none of his senses leads to the liberation of his soul. Neither beauty, nor musical sounds, nor fragrance nor sweetness as felt by his ears, nose or tongue, nor the softness of touch which are all pudgala should be allowed to dominate his practice of austerities.

The six āvaśyakas or the essential duties, which have a bearing on the advancement of the spiritual well-being of the soul, ought to be performed everyday without fail. They constantly remind the ascetic of his goal in life and purify the inner self. Kundakunda Ācārya has enumerated them as follows in his 'Niyamasara': pratikramaṇa, pratyākhyāna, Ālocanā, kāyotsarga sāmāyika and paramabhakti.

1) *Pratikramaṇa* is repentance. Self-analysis or introspection is essential for equanimity of mind and for right conduct. That man observes Pratikramaṇa, who in silence after abstaining from the activities of speech and getting rid of his impure thought-activities such as anger, attachments etc,

meditates upon the nature of his own soul. This helps him to avoid repetition of impure thought-activities and transgressions of rules of conduct. He would avoid all wrong paths and walk into the paths shown by the Conquerors. He learns how to control himself in body, thought and speech. He entertains only righteous thoughts avoiding all painful and evil thought- activities. Thus renouncing all ways of evil thoughts, he acquires Right Faith and Right Conduct. He learns about the supremacy of the soul and engages himself in self-concentration. In short, he recounts his lapses and transgressions of the rules of righteous conduct and thoughts, committed during the day and directs the pure thought-activities of his soul towards concentration and realisation of the pure self.[7]

2) *Pratyākhyāna* is renunciation from all worldly thoughts. He frees himself from all passions, bravely meets all temptations, and keeps himself away from inauspicious thoughts that are the cause of transmigration. It signifies a firm determination to avoid the pitfalls of evil Karmas. In real renunciation, the soul takes shelter in the pure nature of one's own self and is not allowed to be obsessed by any other idea which does not relate to itself. In this kind of renunciation, a saint realises himself to be all-knowing, all-powerful and all-blissful. He himself becomes pure consciousness personified.[8]

3) *Ālocanā* is confession which consists in the saint meditating upon his own soul being free from quasi-Karmas, no-Karmas and Karmas, and devoid of the non-natural attributes and modifications which normally attend a worldly soul.[9] Confession is of four kinds: Ālocanā, āluñcana (eradication), avikṛtikaraṇa (non-deformity), and bhāvaśuddhi (purity of thought). Ālocanā is achieving equanimity to realise the soul. Āluñcana or eradication is acquisition of capacity to eradicate all Karmas. He who realises his soul by acquisition of its attributes and equanimity by shedding off of the Karmas is said to practice Avikṛtikaraṇa or non-deformity. Bhāvaśuddhi or purity of thought is

acquired by conquest of lust, pride, deceit and greed. It is only by the practice of these four kinds of confessions that a saint can achieve real spiritual progress and attain liberation from bondage of the Karmas.

4) *Prāyaścitta* or expiation consists in the observance of the five vows, the five kinds of carefulness, self-control and attentiveness to the restraints of senses. Real expiation however consists in the contemplation of the soul by destruction of all kinds of impurities of mind and thoughts, and meditation of attributes of the soul.[10] A saint should conquer anger by forgiveness, pride by humility, deceit by straight-forwardness and greed by contentment. A faultless observance of the austerities is part of expiation. The main object of practicing expiation is to reduce or eradicate defects in the observance of all vows and austerities so that there could be complete stoppage of conduct-deluding Karmas defiling the soul. A saint is expected to approach his Guru, frankly confess to him all sins and transgressions committed by him, and atone willingly for his past sins by suffering such punishment as may be proposed by the Guru.

Kāyotsarga signifies a formal non-attachment to the body for the prescribed period of time. The bodily organs are required to be without any movement at the time of Kāyotsarga. He, who is possessed of pure thoughts, has conquered his sleep, is well-versed in the religious scriptures and has acquired the physical strength and spiritual energy, can practice Kāyotsarga which will conduce to his well-being on the spiritual journey.[11]

5) *Sāmāyika* which is one of the disciplinary vows is an essential daily practice. It requires a saint to devote fixed hours of the day, that is, morning, noon and evening for contemplation of the self for spiritual advancement. It means an incessant continuance of the placid and unruffled frame of mind in the midst of life and death, loss and gain, pleasant and unpleasant events, friends and foes, pleasures and pain.[12] In the life of a householder Sāmāyika has a place in his daily life

but in the case of an ascetic, it is of great value as supplementing his other austerities. It keeps him away from evil thoughts of every kind and enhances his peace of mind which is the backbone of sound meditation.

6) *Paramabhakti* is the combination of Stuti and Vandanā. It requires an ascetic to practice devotion to the spiritual characteristics of the Jinas by offering salutation with simultaneous prayers of the attributes so that his understanding of qualities of the soul might become clearer and his own life more spiritualistic. He gains more spiritual knowledge and becomes well-disciplined in his practices.

The other Mūlaguṇas relate to certain external observances. Nakedness is one of the conditions of a Digambara saint. Sogani has referred to some scriptural sources to say that nudity is prescribed in Śvetāmbara texts as well, but the commentators say that it is learnt from Jinakalpi monks. Despite the constant references regarding nudity in Śvetāmbara texts, the rules of clothing are found in them but they are not required to be particular about them.[13] A saint should neither take his bath nor cleanse his teeth. He must sleep on the ground or a wooden plank. He has to take his food only once in a day standing and that too in the palm of his hands. He has to remove his hair with his own hands. A Śvetāmbara monk uses a pot for taking his food and a wooden plank to sleep upon. According to sects and regions there are minor differences in receiving and taking food etc.

Besides observing these basic qualities, he has to bear patiently all the afflictions that face a wandering monk so that he does not swerve from the path of stoppage of Karmas and is able to annihilate them. These afflictions or hardships (parīṣahas are twenty-two: 1) Hunger (kṣudha), 2) thirst (pipāsā), 3) cold (śita), 4) heat (uṣṇa), 5) insect-bite (daṇśamaśaka), 6) nakedness (nāgnya), 7) absence of pleasures (arati), 8) woman (strī), 9) tired-feeling from roaming (caryā), 10) discomfort of continuous sitting (nisadyā), 11) discomfort in sleeping (śayyā), 12) censure and scolding (ākrośa), 13) injury (vadha), 14) begging (yācanā), 15) failure to get food (alābha), 16) Disease (roga), 17) pricking of blades of grass (tṛṇasparśa), 18) dirt (mala), 19) reception and honoring (satkāra-puraskāra), 20) consciousness of intelligence (jñāna), 21) consciousness of ignorance (ajñāna) and 22) lack of faith (adarśana).[14]

There is no need of any explanation about the first five hardships as their implications are clear. Nakedness is dispensed with by people who are ignorant of the importance and practice of that vow. An ascetic has to face ridicule and abuses of other people. He is indifferent to pleasures and pain; this is possible only when he conquers his sense of dissatisfaction arising out of self-denial of all kinds of sensual pleasures. He has to conquer all sense of excitement or passionate thoughts that are likely to arise at the sight of lovely or attractive women. He has to move barefooted from place to place which involves pain and discomfort. He has to endure all these effects of continuous wandering. He has to sit during the day almost in the same posture and certain discomfort is quite natural. Similarly he has to sleep on hard ground without movement, sometimes suffering insect-bites. These are to be borne as natural to the life of an ascetic. During his wanderings, he has to face hatred, jeers and anger from people who do not like a naked monk moving freely along the roads in cities and villages. He has to bear all these without show of anger or dislike and overcome censure or hatred with self-restraint. Sometimes, a monk is beaten or pelted with stones; he has to suffer the injuries with patience thinking them to be due to his own past Karmas without blaming mischief-mongers. He has to beg for his food only according to rules; but if he does not get food, he cannot resort to pitiful begging or plead for mercy. He has merely to endure the consequences. It is natural that as a human being he is subject to diseases and ailments. He has to endure the pain caused by thorns and pebbles while wandering. Since he should have no attachment or love for his body, he must patiently bear all these afflictions. He does not take bath at any time and has merely to shake off the dust if any with his bunch of peacock feathers. His main aim is to purify his soul and keep his mind free from every kind of defilement.

He is indifferent to praise or cold reception. He neither becomes elated by the grandeur of welcome nor is he disappointed by the indifference of people. He is neither proud of his learning nor disheartened by his ignorance. His life is one of quiet pilgrimage for liberation. He studies the scriptures, delivers discourses, indulges in self-analysis and repents for his lapses, if any. He lives a life of supreme detachment and is always intent on the spiritual progress of his soul. He wards off all obstacles silently and marches on with his magnanimous indifference to worldly happenings, with the sole object of stopping the influx of fresh Karmas and trying to annihilate the old ones. He does not allow his faith in the perfect nature of his soul to be affected by passing considerations and goes on endeavoring all hardships with patience and smile to reach higher stages of self-realisation. With his self-restraint and self-knowledge, he does not allow the purity of his soul and equanimity of his mind to be disturbed in any manner. The afflictions are beyond his control and have therefore to be endured as inherent in the process of self-purification.

The qualities that ought to be possessed by an ascetic have been referred to by Āśadhara in his comprehensive treatise on the subject of Anagāra-dharma or the 'Religion of the Houseless'. He has referred to the fact that in the Kali Yuga (the present cycle of time) there are many ascetics who preach many wrong principles of religion which do not conduce to the well-being of their audience. There is nothing in their expositions that shows the way to salvation; they are showy and have little regard for the spiritual progress of their followers.

He has explained the term 'nirgrantha'. Thoughts of mundane life which enhance wrong perception (mithyātva) constitute 'granthi'; he who has completely eliminated such thoughts from his mind is called a Nirgrantha. He follows five kinds of conduct: darśanācāra, jñānācāra, cāritrācāra, tapācāra and vīryācāra; he also persuades his disciples to follow them. He masters the scriptures by constant and gradual studies and is endowed with following ten special qualities. He is constantly engaged in doing good to others and in expounding the doctrines both from the points of reality and popular view.

The following ten qualities have been referred to by Āśādhara.[15]

1) He has to observe the three guptis and the five samitis: the three guptis have already been discussed as having reference to control of mind, speech and body as also the five kinds of careful behavior (samitis) in the use of trodden path, gentle speech, receipt of alms avoiding forty-two faults, in receiving and keeping things on the ground and in the performance of operations of nature.

2) Studying and memorising the four kinds of scriptures (āmnāya) consisting of i) Prathamānuyoga, ii) Karanānuyoga, iii) Caranānuyoga, and iv)Dravyānuyoga. The first one refers to such scriptures like the 'Mahāpurāṇa', 'Harivaṁśapurāṇa', 'Padmapurāṇa' etc., which deal with the lives of sixty-three great men and illustrating the principles of human life and liberation. Karaṇānuyoga refers to such scriptures that contain detailed discussion about the universe, the loka (this world) and the aloka, the world beyond. 'Trilokasāra' and 'Tiloyapaṇṇatti' etc., are books that treat this subject with implications on transmigration and the uncertainties of time and births in the four kinds of gatis. Caraṇānuyoga deals with the content, development and perfection of conduct; these matters have been dealt with in works like 'Mulācāra', 'Ratnakaraṇḍa- śrāvakācāra' 'Puruṣārtha-siddhyupāyā' etc. The last one Dravyānuyoga deals with the six substances, the knowledge of which is most essential for a clear understanding of the principles of life and of the nine Padārthas which cover

the entire field of metaphysical theories of Jainism. Kundakunda Ācārya has dealt with these matters in the 'Samayasāra', 'Pravacanasāra', 'Pancāstikāya' etc. Umāsvāmi has discussed all matters connected with the last three Anuyogas. A study of these four Anuyogas forms the foundation for clear perception of all the principles of Jainism and acquisition of thorough knowledge of the same.

3) The third virtue is dhīratā or the sense of patient forbearance so that he can courageously put up with all the bodily afflictions like thirst, hunger etc. This virtue is necessary to keep him calm in the pursuit of his other vows and meditation in an undisturbed manner,

4) The fourth virtue relates to knowledge of the worldly life and social conditions so that he can preach his religion so as to suit different kinds of people residing in different regions and climates.

5) He must have sound knowledge of his own religion as also of other faiths; this would enable him to propound his views with intelligence and clarity even before men learned in different faiths.

6) He must be endowed with the power of eloquence so as to enable him to express himself clearly and with precision. There are chances of his being confronted with arguments by other people and it is necessary to clear their doubts with patience and sound reasons.

7) The seventh quality is possession of a good personality endowed with composure expressing a sense of reverence and calm. He should possess the three qualities like great learning, capacity for arduous penance and ability to head a group of disciples.

8) He must have expert knowledge of all religious lore with ability for convincing exposition. He must be tolerant and must bear out the principles of Anekāntavāda in his conduct; he must have compassion, forbearance and abandonment without attachment towards any worldly object. His external

conduct should be exemplary and his activities always directed towards spiritualism and self-realization. He should be the messenger of his religion both by his speech and conduct.

9) His object must always be to protect all beings from harm so that whatever he says or does will evoke silent obedience by his disciples and others.

10) He must evoke confidence in others so that everyone could feel happy in his company and be inclined to approach him happily when advice is needed. He must speak with restraint and be sweet in his talks. He must have full patience to understand other's questions and answer them with understanding and sympathy.

Aśādhara has discussed other subjects which have been referred to above. It is however certain that the foundations of an ascetic's life and character are self-restraint and purity of mind and conduct. In order to achieve these objects, he has to practice both external (bāhya) and internal (āntara) austerities. All writers who have dealt with the Yati-Dharma have discussed that matter. The austerities are self-imposed and follow as a matter of corollary after initiation into the vow of a Muni or Yati. The austerities have to be practiced voluntarily for the mortification of the body to prepare the mind for complete withdrawal from the shackles of mundane life. There are six external austerities as mentioned by Umāsvāmi.[16] They are: fasting (anaśana), taking food in reduced quantity (avamaudarya), predetermination as to the manner and number of houses in relation to begging (vṛttiparisaṅkhyāna), giving up of juicy and delicious foods like milk, curds, oils etc., (rasaparityāga), choice of lonely habitation (viviktaśayyāsana), and mortification of the body (kāya-kleśa). The object of these austerities is to gain greater self-restraint and destruction of attachment. Fasting is a well recognised mode of subduing the senses. The second one refers not only to limiting of houses but also to acceptance of food only when certain predetermined conditions are found. It has already been mentioned that he should not take food specially prepared for him. Diminished diet is intended to keep him alert for his studies and discourses. The fourth austerity of giving up of delicious and juicy diet assists him in curbing his passions and excitement of senses. Lonely habitation helps him in living a life of celibacy, meditation and devoted quiet study. The last one relating to bodily mortification prepares him for a life of suffering and self-denial.

The internal austerities comprise expiation (prāyaścitta), respect for holy persons (vinaya), rendering service to ascetics in difficulty or suffering from some ailment (vaiyāvṛtya), study of the scriptures (svādhyāya), renunciation of all possessions including the sense of ego (vyutsarga) and meditation (dhyāna).[17]

These internal austerities are intended to purify the mind with a view to attain greater concentration and meditation on the nature of the self. There cannot be real meditation unless the mind is rid of all sloth, indifference and carelessness. The first relates to an open and frank confession before a Guru of all lapses, transgressions, breaches of vows and rules of conduct; after confession, there should be real repentance accompanied by a determination not to allow such lapse or breach to be committed again through negligence or otherwise. Repentance is sure to arouse one's consciousness, vigilance and alertness in future speech or conduct. It virtually amounts to an act of self-condemnation. If the Guru suggests any precautions to be taken in any particular matter, that must be accepted with reverence and observed in practice. The second austerity requires development of humility and respect towards the Jaina, the Guru and the scriptures. The outward and mundane consequences of vinaya are wide recognition, friendship, respect, grace of Guru, obedience, of the command of Jina and destruction of ill-will, while the inward and super-mundane fruits of vinaya are ease in self-restraint, penances, acquisition of knowledge, purification of the self, emergence of the feeling of gratitude, simplicity, commendation of other man's qualities, the destruction of conceit and lastly the attainment of emancipation.[18] The third austerity of rendering service to other ascetics has already been explained.

Svādhyāya is self-study and study of the scriptures not only to enhance one's own knowledge of the scriptures but also to achieve firmer faith in the validity of the Jaina doctrines. Renunciation is both external and internal, of all material objects and of internal passions including the feeling of egoism.

Dhyāna or meditation is of vital importance for attainment of emancipation. It is of four kinds: 1) ārta-dhyāna refers to contemplation of past associations which cause distress, pain and suffering. It occurs in the perverted and vacillating minds who are partially disciplined in the vows and austerities; 2) raudradhyāna occurs in the case of those ascetics whose mind is not still free from passions, anger, hiṁsā, falsehood, propagation of false doctrines, censure of others and pleasures of senses. These two are inauspicious (aprasyasta) kinds of meditations; 3) dharmadhyāna implies reflection and meditation on the means of annihilating the karmas and getting release from worldly miseries and sufferings. To meditate upon the self by subduing all other thoughts is Dharma-Dhyāna; 4) śukla-dhyāna is the best kind of meditation. All inauspicious thoughts and desires are eliminated and there is annihilation of the passions that defile the soul. It is by practice of this pure kind of meditation that the soul becomes liberated. There are four kinds of śukla-Dhyāna. In the last kind, the Omniscient, after establishing himself in gross bodily activity, makes the activities of the mind and speech subtle. Then after renouncing the bodily activity, he fixes himself in the activities of the mind and speech and makes the gross bodily activity subtle. Afterwards, the mental and vocal activities are stopped and subtle activity of the body is left. In the last type of Śukla-Dhyāna, even the subtle activity of the body is stopped. The soul now becomes devoid of mental, vocal and physical vibrations, and immediately after the time taken to pronounce five syllables it attains disembodied liberation.[19]

The last vow which an ascetic has to observe is that of Sallekhana. It is common both to the house-holder and to the ascetics and hence is dealt with in a separate chapter.

It would be evident that the rules of conduct and the austerities which an ascetic has to observe are of an extremely difficult character and that only a person who is mentally prepared for a life of renunciation can be initiated into the stage. The fact, that Jainism does not accept the principles of Varṇāśrama-Dharma of the Hindu religion, might imply that a person might become an ascetic at any age; but the principles underlying the eleven Pratimās and the fourteen Guṇasthānas establish that only a person who is imbued with full faith in the validity of Jaina philosophy and is possessed of right knowledge of Ātman and matter, of Ahiṁsā and Aparigraha in all their aspects, and is prepared for a life of penance and of austerities can be a successful ascetic. It is a life of renunciation with readiness to suffer all afflictions due to nudity, barefooted walking and sleeping on bare ground with a restricted diet only once a day, if possible, spending all the time in study, preaching and meditation is what an ascetic stands for. It is in the fulfillment of the ethics and spiritual requirements of that life that his salvation lies.

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19. *Ibid* p163.

CHAPTER 17

SALLEKHANĀ

Bhagavān Mahāvīra has said that there are two ways of ending life with death: death with one's will, and death against one's will. An ignorant man attached to pleasures and amusements, transgresses the law of Dharma and embraces unrighteousness, trembles in fear when death is at hand and dies in misery having lost his chance of making the best of life. The virtuous who control themselves and subdue their senses, face death full of peace and without injury to anyone; such a death falls to the lot of every monk and some superior house-holder.[1]

Sallekhanā is facing death (by an ascetic or house-holder) voluntarily when he is nearing his end and when normal life according to religion is not possible due to old age, incurable disease, severe famine;[2] he should subjugate all his passions and abandon all worldly attachments, observe all austerities, gradually abstain from food and water and lie down quietly meditating on the real nature of the self until the soul-parts from the body. The basic concept of this vow is that man, who is the architect of his own fortune, should face death in such a way as to prevent the influx of new Karmas and liberate the soul from the bondage of Karmas that may be still clinging to it.

Every soul is pure and perfect by nature; it is characterised by infinite perception or faith, infinite knowledge, infinite bliss and infinite power. It is associated with Karma from eternity and therefore becomes subject to numerous forms of existence subject to births and deaths. The supreme object of religion is to show the way for liberation of the soul from the bondage of Karmas. Those who adopt the vow immediately become self-reliant, self-composed and self-concentrated; they cease to be agitated by personal considerations and suffering, and rise above the cravings and longings of the flesh. The soul is lifted out of the slough of despondency and negativity. To be able to control one's conduct at the moment of death is the fruit (culmination) of asceticism.[3]

A comprehensive exposition of this vow is to be found in the 'Ratnakaraṇḍa Srāvakācāra' by Ācārya Samantabhadra, who lived in the second century A. D. The vow is also called sanyāsa-maraṇa. He who adopts the vow should, with a pure mind, give up friendship, enmity, company and possessiveness. He should forgive his own relations, companions and servants, and should, with sweet words, ask for pardon of everybody. He should discuss frankly with his Guru (preceptor) all the sins committed by himself, or sins which he abetted others to commit, or consented to their commission by others, and abide by the great vow till death. During the period, he should wholly efface from his mind all grief, fear, regret, affection, hatred, prejudice etc., and with strength of mind and enthusiasm, he should keep his mind supremely happy with the nectar of scriptural knowledge. He should gradually give up food and take only liquids like milk, butter-milk etc.; later, he should give up milk also and take only warm water. Thereafter, he should give up even warm water gradually according to his capacity, continue his fast and quit the body while the mind is wholly occupied with the meditation of the namokāra-mantra.

During the period of observance of this vow, he must avoid the five kinds of transgressions: 1) He should not entertain a feeling that it would have been better if death had come a little later. 2) He should not also wish for a speedy death. 3) He should entertain no apprehensions as to how he would bear the pangs of death. 4) He should not remember his relatives and friends at the time of death. 5) He should not wish for a particular kind of fruit as a result of his penance.[4]

According to Umāsvāmi, the vow of Sallekhanā should be adopted most willingly or voluntarily when death is very near.[5] A person adopting the vow can obtain his peace of mind by making a frank confession of his sins, either committed or abetted; when it is not possible to approach an Ācārya or Guru, one should sit calmly, meditate upon the paṇca-parameṣṭhis and recall to one's mind all types of sins and transgressions either committed by oneself or abetted by oneself. He should shut out all his evil thoughts. If he is suffering from deadly or serious disease, he should endure all the pangs with equanimity and tranquility without exhibiting any signs of suffering, with an inborn conviction that the disease itself is the result of his own Karmas. He should eliminate all his passions and mental weaknesses. The mind should be filled with the ambrosial knowledge of scriptures that gives him joy and strength.[6]

The body has to be protected so long as it is useful for attainment of Right Faith, Right Knowledge and Right Conduct. The body is mortal; if it dies, you can have another body; but if you sacrifice your religion for the sake of your body, you cannot regain the sanctity of your religion which helps you in your spiritual realisation. When life is coming to an end by a natural cause or by some calamity like a disease, or attack from an enemy, it is proper to adopt the vow of death by fasting and meditation in fulfillment of the religious vows and practices.[7]

It is common knowledge that amongst the Jainas, the monks, nuns, house-holders and the house-ladies are accustomed to fasting during the course of their normal life. Hermann Jacobi says: 'Among the austerities, fasting is the most conspicuous; the Jainas have developed it to a kind of art and reached a remarkable proficiency in it'.[8] During the period of fast, one ought to acquire complete detachment and peace of mind not only by freeing the mind from passions of every kind like anger, greed, love and pride etc but also by repentance for the sins or lapses committed after making a frank and full confession of the same before his or her Guru. One should acquire mental and spiritual poise before adopting the vow.

The 'Ācārānga Sūtra' has explained the three kinds of Sallekhanā: Bhaktapratyākhyāna maraṇa, Ingita maraṇa and Pādapopagamana.[9] The first one is prescribed for a well-controlled and instructed monk. He should desist from doing, causing, or allowing to be done any movement of the body, speech or mind. The second one which is still more difficult requires the monk not to stir from one's place and check all motions of the body. The third one is still more difficult. The monk should examine the ground most carefully and lie down wholly unmindful of his body, putting up with all kinds of mortifications of the flesh. He should seek enlightenment in the contemplation of the eternal characteristics of the soul without any delusions of life. A monk or a pious layman should reach the end of his life without any attraction to external objects after having patiently chosen anyone of the three methods for attainment of Nirvana.

Ācārya Kundakunda has referred to this vow and stated that death is of three kinds: Bāla-maraṇa, Bālapaṇḍita-maraṇa, and Pandita-maraṇa.[10] Bala-maraṇa is the death of an individual who has right faith but does not possess full self-control. The second is a kind of death which is faced by a house-holder who has reached the fifth stage of his spiritual progress, and who is unable to abstain from the hiṁsā of one-sensed beings and is still indecisive in the matter of self-restraint. Paṇḍita-maraṇa is the death of an ascetic who has attained pure knowledge about his own self. The death of Tīrthakaras or Gaṇadharas is of this kind.

Since the main object of all vows and austerities is the liberation of the soul from the bondage of Karmas, the objectives of the vow of Sallekhanā are: the Karmas obscure the inherent qualities of the soul; the mind and body should be led towards purity, and help the soul to live a life of compassion. While fasting purifies the body, meditation and introspection assist the soul in its purification, elevation and realization. When the body is to perish due to any of the causes mentioned above, a course of planned death is preferable to a life of irreligion. Before accepting the vow, the monk or the house-holder must conquer all his passions. He should achieve complete detachment from all ties of affections and be free from prejudice and ill-will. Supreme forgiveness towards all must govern his attitude of mind after having begged for forgiveness from everyone else for himself. The mind should be full of joy and equanimity. The acceptance of the vow is thoroughly voluntary with no faltering or lapse of any kind in mind or conduct. Death by Sallekhanā according to scriptural rules is the victory of the soul over Karmas and other infirmities of the mind and body. It is an act of fulfillment and a fitting culmination to a life of piety and religion.

In spite of its religious character and austerity, some western and eastern scholars have characterised Sallekhanā as suicide or a form of suicide. Such a view overlooks the sociological and psychological distinctions that exist between the characteristics of Sallekhanā and of suicide. The psychology of a person committing suicide is marked by one or more of the following characteristics:

1) Ambivalence or a desire to die, which simultaneously creates a conflict in the mind.

2) A feeling of hopelessness or helplessness, with inability to handle the problem on hand.

3) A physical or psychological feeling of exhaustion, frustration or both.

4) The mind is full of anxiety, tension, depression, anger, or guilt or some of them.

5) There are feelings of chaos and exhaustion in the mind with inability to restore order or calm.

6) The mind is unable to see any solution to the situation causing the agitation.

7) There may be loss of interest or fear of life, with excitement, frustration or extreme depression.

8) In suicide, death is brought about secretly and suddenly by means of offence: hanging, cutting, poisoning, shooting etc.

A monk or a house-holder adopting the vow of Sallekhanā has none of these infirmities of the mind or emotional excitement, depression, or frustration. Suicide is committed to escape from certain situations from which the victim is unable to save himself. The idea is to put an end to life immediately by some violent or objectionable means. The suicide results in harm to the family or kith and kin of the person who commits suicide.

While suicide is committed in secrecy and by adoption of questionable devices, Sallekhanā is adopted when the mind is free from all passions with the full consent of the Guru and with an open mind of forgiveness and compassion towards all; death evokes devotion and religious feelings while in the case of suicide, death is attended with horror or scorn.

There is thus difference between suicide and Sallekhanā as regards intention, situation, means adopted and the consequences of death. Jaina thinkers have addressed themselves to this question and have given cogent reasons for saying that Sallekhanā is not suicide. Amṛtacandra Sūri has defined suicide with such precision that his definition can stand the scrutiny of any modern jurist: 'He, who actuated by passions, puts an end to his life by stopping breath or by water, fire, poison or weapons is certainly guilty of suicide.'[11] In Sallekhanā, all desires and passions are subjugated and the body is allowed to wither away gradually by voluntary fasting with no bodily pangs or pains when the mind is blissfully peaceful. C. R. Jaini has summed up the position of Sallekhanā vis-a-vis suicide thus: 'There is no question here of a recommendation to commit suicide or of putting an end to one's life, at one's sweet-will and pleasure, when it appears burdensome, or not to hold any charm worth living for. The true idea of Sallekhanā is only this, that when death does appear at last, one should know how to die, that is, one should die like a man and not like a beast, bellowing and panting and making vain efforts to avoid the unavoidable . . . By dying in the proper way, will is developed, and it is a great asset for the future life of the soul which is a simple substance, and will survive the bodily dissolution and death . . . The Jaina Sallekhanā leaves ample time for further consideration of the situation, as the process which is primarily intended to elevate the will is extended over a period of days and is not brought to an end at once.'[12]

In sum, suicide is an act of mental aberration due to some cause which the victim cannot control, while Sallekhanā is a well-planned death in pursuance of noble laws of religion inspired by the highest ideal of self-realisation or peaceful death to ward off further entanglement in the bondages of Karmas. Hundreds of instances of Sallekhanā have been recorded in the inscriptions found in the different parts of the State of Karnataka and collected in the twelve volumes of Ephigraphia Carnatica published by the State Government.

The latest instance is that of the greatest modern saint by name Śri Śāṅtisāgar Mahārāj who observed the vow in September 1955 on the Hills of Kunthalagiri in the Maharashtra State, (India).

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CHAPTER 18

PATHWAY TO LIBERATION

नित्यमपि निरुपलेपः स्वरूपसमवस्थितो निरुपधातः।
गगनमिव परमपुरुषः परमपदे स्फुरति विशदतमः।।

कृतकृत्यः परमपदे परमात्मा सकलविषयविषयात्मा।
परमानन्दनिमग्नो ज्ञानमयो नन्दति सदैव।।

'Being eternally free from contact with the Karmas and the consequent veils, the Supreme Soul resides at the highest stage, as if the sky, with full effulgence. With the highest sense of fulfillment in every respect, the soul which has attained perfection rests in supreme Bliss being the embodiment of Omniscience.'[1]

According to Jainism, the path of salvation or deliverance passes through the acceptance and practice of the three Jewels (ratnatraya) as a unit which helps the individual to destroy the Karmas as has been discussed in Chapter XII. The nature of the Karmas and the process of their destruction leading the soul to a gradual stage of spiritual evolution have been already dealt with.

In this world, there are four things of supreme value which it is difficult for a living being to obtain; and they are human birth, instruction in true religion, faith and full power (puruṣārtha) in self-control.[2] Those beings which follow the road of right knowledge, faith, conduct and austerities will attain beatitude.[3]

The soul is an embodiment of infinite comprehension, knowledge, bliss and power. These are covered by the veils of the Karmas and hence they are invisible to the naked eye. So self-realization consists in the removal or destruction of the veils and realizing the inherent qualities of the soul. The ancient Indian philosophers have laid down that it is by the practice of Yoga or meditation that one can attain self-realization. The different principles of Jaina philosophy considered so far would undoubtedly disclose that it is the faithful and scrupulous practice of ethical rules and virtues that is essential for achievement of self-discipline in life. Moral discipline is preparatory to spiritual discipline. The five vows, the ten virtues, the three guptis, the five samitis, the twelve kinds of reflections, anuprekṣās and endurance of various afflictions are intended to regulate the mind and body and purge the soul of the bondages of Karmas. The worldly existence is full of miseries and privations which are of our own making. The ethical exercises provide sincere and effective scope not only for suffering them with equanimity of thought and conduct, but also for bringing about subsidence of the Karmas that beset us during our journey through life. The ethical and psychological codes ought not to be rejected with a light-heart as tedious and speculative restrictions on our enjoyment of life. They must be accepted with full faith as embodying the experiences of great souls who passed through life happily marching in peace and happiness towards the destination of deliverance which all souls aspire to achieve.

Omniscience is attained on the destruction of the deluding Karmas, of perception and knowledge obscuring Karmas, and, of the obstructive Karmas.[4] The deluding Karmas are destroyed gradually in proportion to the extent of self-control attained by an individual. When the self-control is full and perfect, there emerges the purity of thought-activity which reduces the fruition and duration of the inauspicious Karmas. Purity of thought is necessary for pacification and gradual elimination of passions like anger, greed, pride and infatuation. The previous discussion about the march of the soul through fourteen spiritual stages (Chap. XI) points to the ways of its gradual ascent to spiritual heights. So long as the deluding Karmas persist, spiritual progress is impossible. The secret of spiritual progress lies in the destruction of the four destructive Karmas; the task is arduous but if pursued with faith and purity, the self can attain Omniscience. It has been previously pointed out that on the attainment of Omniscience, the soul can attain to Arhat-hood; when the four non-destructive Karmas are also destroyed, the pure soul becomes the Siddha and dwells in eternal bliss at the summit of the universe.

The external austerities help an individual to conquer the senses, attain firmness in self-control and purge the Karmic matter from the soul. The internal austerities are: expiation of sins (prāyaścitta), politeness (vinaya), serving the guru (vaiyāvṛtya), study of scriptures (svādhyāya), meditation (Dhyāna), and abandoning attachment for the body (vyutsarga).[5] These have been dealt with while discussing the ethics for the ascetics (Chap. XVI). The object of these internal austerities is to train a spiritual aspirant for a life of contemplation and meditation. While the practice of external austerities leads to a life of detachment and purification of the soul, the internal austerities bring about total annihilation of the four destructive Karmas.

In the scheme of internal austerities, Dhyāna occupies the highest place of importance. Jainism, like other systems of Indian thought, attaches supreme importance to Dhyāna (concentration of mind) as a means of spiritual realisation. Along with its purification, the soul develops the capacity for self-concentration.

Dhyāna has been defined by Umāsvāmi as concentration of thought on one particular object.[7] It is turning away the thought from several objects and fixing it on one: it is up to one antarmūhurta or a period up to 48 minutes. In one sense it is negative, in that, it requires curbing of other thoughts. These are certain causes which retard concentration. Apprehensions of motive and public opinion retard one's own progress. Passions and desires, emotions and excitement, to which the mind is long habituated to dwell upon, deprive the soul of its serenity and the body, of its restfulness. Ill health, habits of luxury and inability to bear hardships are the other causes of distraction.[8] Control of diet and other activities of the mind and body play a significant role in curbing all activities, both physical and mental, and pave the way for development of a strong will which is a pre-requisite for concentration.

Ease of posture (āsana) is also necessary for steadiness of Dhyāna, since no one can remain in an uncomfortable position for a long time. The general rule with regard to posture is that one should stand or sit in such a way as to produce the smallest amount of tension in his system, taking care at the same time not to sacrifice the spirit of austerity for the love of bodily ease.[9] The popular asanas are: Padmāsana, Vīrāsana and Sukhāsana.

As regards the place, the 'Jñānārṇava' supplies a long list of places which are to be avoided, and which are to be preferred for the practice of Dhyāna. Places which are disturbing, captivating, unpleasant and noisy on account of crows, owls, asses, dogs and the like . . . or those which might counteract meditational efforts should be rejected. Mountains, caves and other solitary places should be chosen. The Yogi should fix his seat on a wooden plank, śilā (stone), ground or sandy place.[10]

Sound meditation requires, so far as the bodily preparations are concerned, that there should be restraint in food, comfortable position and moderate sleep.

Kundakunda Ācārya has pointed out that after acquiring supreme equanimity of mind as a result of the observance of austerities, one should practice supreme concentration after abjuring from the activities of uttering words and pondering over the nature of the Paramātmān. Most of the Jaina Ācāryas have recognised that there are three kinds of Self: bahirātmā or the outer Self, antarātmā or the inner Self and paramātmā or Supreme Self. The bahirātmā consists of the sense organs; the inner Self is the consciousness that the soul is distinct from the body. The emancipated Self is the Supreme Self; it is completely purged of the impurities of the various kinds of Karmas and is therefore the object of meditation.

Umāsvāmi mentions that there are four types of meditation: according to the mental state: ārta, raudra, dharmya and śukla.[11] The first two are inauspicious.

Ārta-Dhyāna is contemplation in which the concentration is disturbed by thoughts of painful, sorrowful or disagreeable objects. Disagreeable objects are such as poison, prickly thorns, enemies and weapons. They cause pain and the individual's attention is disturbed by the thoughts of suffering and of the ways of getting rid of them. It is of four kinds: contemplation of the presence of an unpleasant object and the anxiety to get rid of it; contemplation of the loss of a pleasant object and the anxiety to regain it; constant thought of pain and disease and the desire to remove it; and the anxiety to enjoy unattained objects of pleasure. Everyone has many experiences through his senses and they are pleasant or unpleasant; if they are unpleasant, the desire is to get rid of them; if they are pleasant, the desire is for their continued enjoyment. The concern to be free troubles the mind and disturbs the tranquility. The individual becomes distracted and continues to worry about the present as also the future. The individual may well suffer from the pains of various kinds like the headache, cold etc. He would be eager to get rid of them and anxious to find out remedies giving effective relief. One may have attachments to many things in life; there would be a strong desire to continue the association and anxiety not to be separated from them. It is average human nature to continue one's association with pleasant objects and experiences and he would be loath to part from them. There is also desire to obtain blessings and gifts from kings and gods by prayers with advantages here and hereafter. The individual hankers after many positions and amenities which he hopes to obtain by the grace of Indra and the lords of the earth. These four kinds of thoughts which disturb the mind are the consequences of passions, hatred and ignorance which are sure to increase attachment to the world rather than awaken his sense of other-worldliness.

Raudra-Dhyāna or cruel and violent contemplation is also of four kinds as the mind becomes occupied with violence, falsehood, stealing and protection of one's possessions. Cruel thoughts may occur in individuals who have adopted vows partially or may not have taken any vows at all. Entertaining such thoughts frequently will create excitement and affect the efficacy of right belief. Due to excessive anger or want of compassion, one may think of killing, striking, cutting, binding, burning or branding which are the various forms of violence or injury. There may be thoughts of cheating, slandering, using vulgar language and incitement to harmful actions and thus taking delight in false speech. Similarly the intention to steal or rob others may be the result of intense greed which will cause injury to others. Desire to enjoy wealth and acquire what is not one's own will certainly lead to a mental condition of lure and oppression. Such thoughts disturbing the meditation create aversion, attachment and infatuation of worldly life.[15]

It would thus be clear that the two kinds of contemplations which are disturbed by unhealthy thoughts will retard the progress of the soul and generate new Karmas of inauspicious type. That is why they are called apraśasta or inauspicious. They bar the path of liberation and involve the individual into the cycle of births and deaths.

Dharmya-Dhyāna or virtuous meditation consists in the contemplation of the objects of revelation, misfortune or calamity, fruition of Karmas and the structure of the universe. This kind of meditation is free from passions and other causes of defilement of the soul. This is possible only in the seventh stage of spiritual advancement. This kind of meditation consists in thinking over the 'nature of things, tenfold virtues like kṣamā etc, the three jewels and protection of living beings. Attachment and aversion, pleasures of the senses and extraneous distractions etc., are avoided and the mind is concentrated on the nature of the ātmān; and one goes on meditation with joy and peace.'[16] R. Williams has translated dharmya as 'Moral'. It consists in:

a) discerning the command of Jina (ājnā-vicaya);

b) discerning the nature of what is calamitous (apāya-vicaya);

c) discerning the consequences of Karma (vipāka-vicaya) and

d) discerning the structure of the universe (saṁsthāna-vicaya).[17] Svādhyāya or self-study is part of the meditation of this kind.

The concentration of thought on account of the meditation (vicaya) on these objects is called DharmaDhyāna. The characteristic sign of a soul capable of this type of concentration is its natural love for and faith in the path it has selected to tread upon and the system of thought which it has been initiated in. Exposition (vācanā), critical enquiry (pratipṛcchanā) and reflection (anuprekṣā) are the conditions that lead to such concentration of mind.[18] It would be clear that this kind of meditation presupposes the acquisition of the three jewels and non-attachment. Śubhacandra has stated that for this kind of meditation, the person must possess love (maitri) for all living creatures, respect towards the learned (pramoda), compassion towards those in difficulties (karuṇā) and indifference towards the perverted (mādhyastha-bhāva). With these virtues, one is sure to rise high in spiritual status driving away all delusions and misconceptions about worldly existence.

Owing to the complicated nature of reality and absence of proper instruction on its various aspects it is not possible for every individual to know the realities of the universe. Wrong faith and wrong knowledge are so popular that one easily gets lost in the meshes of ignorance and marches further away from truth. So in this Dhyāna one deliberates upon the problems of worldly existence and the reasons which entangle the living beings in the cycles of births and deaths. In thinking about the fortunes and misfortunes in life, one has to contemplate upon the play of the various kinds of Karmas and the possible causes of the same. The daśa-dharma or the ten virtues have to be observed in daily life so that concentration on the virtues becomes a matter of habitual thought and action.

According to Jinabhadra, this kind of meditation is a stepping stone to Śukla-Dhyāna, as the mediator would be familiar in practice with the twelve kinds of reflections (anuprekṣās), colorations (leśyās) and the fruits of the various kinds of Karmas. Constant awareness of the nature of the soul and its relationship with the body is of vital importance in keeping him on the true path. The contemplation should be deeply rooted in the clear understanding of the ratnatrayas and the same should be fortified by regular study of the scriptures. Such moral and spiritual discipline will help him not only to purge the Karmas already entangling the soul but also prevent influx of the new Karmas. Regular self-study (svādhyāya) will keep the mind pure and active. The mind will be free from distractions of evil activities. Freed from infatuation and indecision, the mind becomes calm, collected and firmly rooted in the efficacy of the path shown by the Tīrthaṅkaras. He becomes free from attachments to the world as he knows its real nature. He loses all interest in worldly enjoyment and becomes steadfast in meditation. He gains such calm and concentration that it matters little to him whether he remains in the midst of a crowd or in a lonely forest. There is no restriction on place, time and posture. The essentials of this meditation are scriptural self-study, the twelve reflections, the practice of the ten virtues and desisting from harmful activities of the body, mind and speech.

Whatever may be the natural weaknesses of the body and intellect, one should think to the best of one's understanding, study and follow the instruction from the saints about the teachings of the Tīrthaṅkaras and meditate on the nature of the soul free from the pollution of attachment, aversion and passions.[19]

The fourth but the best kind of meditation is called the ŚuklaDhyāna (or the white or pure meditation). It is the highest kind of meditation. This kind of meditation is possible only for the Omniscient. It is of four kinds. The first two can be attained by those who have attained the full knowledge of the scriptures and thereby realised virtuous concentration.

These two kinds occur before the self has ascended the ladder of spiritual progress. These are worthy to be meditated upon by the ascetic, who has practiced several observances such as control and so on, to purify the mind in order to free himself from transmigration. The ascetic meditates on the material (objective atom) or thought (subjective atom) and with his knowledge of the scripture shifts to objects or verbal symbols or to activities of the body or the speech organ. He shifts i.e. oscillates his thoughts severally from one to the other. And just as a person of poor strength and enthusiasm cuts a tree for a long time with an unsteady hand and a dull axe, so also the ascetic tries to suppress or destroy the deluding Karmas, and he embraces the first type of pure concentration, namely the separate, scriptural, shifting concentration.[20]

An ascetic who intends to destroy the deluding Karmas, engages his mind in pure activity which not only obstructs the influx of new Karmas but also assists in the destruction of the knowledge-deluding Karmas. He is assisted by his scriptural knowledge and he is free from wavering. He is passion-less and is stain-less like the pure crystal. There is no recession in his concentration and he destroys the four Karmas by the unique scriptural concentration with all its purity.

The four types of 'White' (Śukla) meditation have also been described by Jinabhadra: 1) meditation characterised by conceptual thinking on, and investigation of, the aspect of difference of objects,

2) meditation characterised by conceptual thinking on the single mode of an entity, without the involvement of investigation, 3) meditation accompanied with subtle physical movement; infallible and irreversible, and

4) meditation where these subtle activities are stopped.[21] The first two types collect and concentrate the mind on the minutest possible entity and prepare the ground for stopping the activities of mind, speech and body which is achieved by the third and fourth types. Those who are engaged in the first two types of meditation are well-versed in the fourteen ancient scriptures (Śruta-Jñāna).[22] It appears that conceptual thinking based on scriptural knowledge forms the basis of the first two types of Śukla-Dhyāna. In the first type, there is concentration upon an aspect of a particular entity from a number of stand points and the concentration might move or shift from one entity to another. In the second type, the mind concentrates upon a single entity and there is no shift from one aspect to another. The first one therefore is known as pṛthakatva-vitarkasavicāra while the second is known as ekatva-vitarka vicāra.[23]

The third type of Śukla-Dhyāna is known as Śukṣma-kriyānivartin as accompanied with subtle physical movement and is resorted to a few minutes before the final emancipation. All activities of the speech and mind are completely stopped. The gross functions of the body are stopped, though the breathing process continues. The soul rests only on the subtle activities of the body; there is no reversion in this stage and the soul automatically progresses to the next.

In the last type of Śukla-Dhyāna, the soul becomes motionless; all the activities of the body, mind and speech cease and the soul attains the final emancipation. Even the subtle activities cease before emancipation.

Thus the purpose of meditation is complete release from all Karmas. The observance of external and internal austerities, renunciation and meditation preceded by self-study of the scriptures form the basis for this process. Just as the mass of dense clouds are wafted away by the winds, the mass of Karmas are destroyed by the strong gale of meditation. Passions, envy, grief and dejection which are conditions of a normal mind do not touch the mind which is purged of its Karmas. Meditation is the basis of all spiritual development and hence it should be practiced by all those who want to attain real happiness. Omniscience is attained on the destruction of the deluding Karmas, the knowledge-obscuring Karmas, perception-obscuring Karmas as also the obstructive Karmas. The self attaining Omniscience becomes an Arhat and after the destruction of even the Aghati Karmas, it becomes the Siddha. There may be a longer or shorter interval between the attainment of these two stages, varying from soul to soul depending upon the total disappearance of the age-Karma. Liberation is attained when all Karmas are destroyed or annihilated. When the soul is released from all Karmas, it becomes the Paramātmān or Siddha and darts up to the summit of the universe. It may be recalled that one of the inherent characteristics of pure soul is upward motion. As soon as it is free from ties or attachment, it regains its own nature of darting up. For example, the flame of a candle moves up of its own accord: it is in its nature to do so. It is only when the wild wind moves that the flame wavers to different sides. In the absence of any wind, it moves up. The soul which has attained the status of Paramātmān goes up to the end of the universe and stays there as there is no medium of motion in the non-universe to aid motion. When once the pure soul or the Siddha has reached the top-most end of the universe, it stays there eternally, never to return again to the terrestrial world from the abode of eternal bliss.[24]

The real meditation is meditation on the soul itself. At that stage, the external possessions like land, houses, gold, wealth etc and the internal hindrances like delusion, aversion, sorrow, fear, hatred etc., which disturb the equilibrium of the mind have disappeared totally from the mental horizon. All faculties become devoid of their external activities and the soul is able to concentrate on itself.[25] The contemplation of the self is the supreme object of Dhyāna and the devotee should reflect within himself that he knows the truth and devotedly believes in the scriptures, and will renounce all external activity and merge the self in the higher Self.

As explained in the 'Jñānarnava' 40.19, the person engaged in meditation should unite the Self with the higher self, inspired solely by the nature thereof and impregnating the self with the qualities of the higher Self.[26]

This idea of the realization of the higher Self through the self has been adumbrated by almost all the Jaina thinkers. Somadeva also refers to four types of Śukla-Dhyāna and designates the fourth as niṣkriyā yoga wherein vibration of any kind is totally absent. This is how Henrique explains the author's view: "Transcending the body, the Yogi now loses all connection with the mind and his vital breaths come to an end while he attains the supreme goal and perfect knowledge. This is the stage in which the self becomes the higher Self, and this is the mokṣa or liberation characterized by the destruction of both 'destructive' and 'un-destructive' Karmas, and free from all the limitations of birth, a condition in which the self attains its own qualities."[27]

Kundakunda Ācārya has stated that he who is possessed of right faith and knowledge and meditates upon his self with concentration becomes free from the Karmas and attains the higher Self.[28] Yogīndudeva says that the Karmas of the ascetics, who dive deep into the ocean of the highest meditation, get washed away and the soul attains purity. The self which attains Omniscience and understands the Loka and Aloka will surely become an Arhat full of bliss.[29] Being in the Self, the self should contemplate the Self with full concentration after having subdued all activities of the senses.[30]

Somadeva has expressed the same views. According to him, one who practices meditation should also contemplate the path of three jewels, the rules of conduct, the Anupreksas, and the seven fundamental principles of Jainism, and the personality of Lord Jina. But the contemplation of the self is the supreme object of Dhyāna and the devotee should reflect within himself that he knows the truth and devotedly believes in the scriptures, and will renounce all external activity and merge the self in the higher Self.[31]

Dhyāna or meditation is common to almost all religions. The ancient Hindu philosophers developed a theory called Yoga which is the science of self-realizations. The Yoga prescribed by Patañjali regards moral and physical discipline to be indispensable preliminaries to the spiritual progress. The Jainas are in agreement with the fundamental principles and practice of this system ... The 'Jñānārṇava' of Śubhacandra and the 'Yogaśāstra' of Hemacandra are valuable contributions to the study of Yoga as a science of spiritual progress. In Jaina literature Haribhadra defines Yoga as that which leads one to emancipation and terms the Dhyāna and Samādhi were more in vogue than Yoga.

Surrender to God and emergence of the Self in the Supreme Self or the Brahman is emancipation according to the Hindu philosophers. Since Jainism does not recognise any such God, there is no room for the idea of merger. But the process of self-realization seems to be identical in character, except that it is called God realization. R. D. Ranade has pointed out that metaphysics, morality and mysticism are inseparable in the highest spiritual development of man. According to mystics, however, intuition is a faculty of super-sensory experience which is aroused in us by proper spiritual initiation and practice. And physiologically, we might say that the faculty of intuition is concerned with what might be called central instead of peripheral initiation. It is not the outside sense-experience that counts; it is the experience that is generated inside us in our intuitional process, that is, in the process of following the path of God, that matters . . . So, Intuition, super-sensory experience and central initiation are involved in the evolution of mystical experience.[32] Ranade has referred to three factors as incentives to spiritual life: 1) Great is the birth and great is the human life and so the betterment of our life is to achieve the ideal. 2) We look back upon our past life and that supplies us with a sublime conception of immortal life serving us as a sort of aspiration towards the spiritual life. 3) Man's knowledge of his senses which often deceive him and even destroy him provides an aspiration to rise above the senses and utilize them for a higher and proper purpose.[33] According to him, Nīrvāṇa is not extinction but blissfulness, involving the wiping out of all our passions, desires and impulses merging ourselves into the Absolute.[34]

This is the Hindu concept of mysticism which "denotes an attitude of mind which involves a direct, immediate, first-hand, intuitive apprehension of God." It is the direct experience of the mutual response between the human and the divine indicating the identity of the human souls and the ultimate reality. In the mystical experience the individual is 'liberated and exalted with a sense of having found what it has always sought and flooded with joy.' So far as Jainism is concerned, some of the earliest author-saints like Kundakunda and Pūjyapāda have described transcendental experiences and mystic visions.[35]

Jaina mysticism turns round two concepts: ātmān and Paramātmān . . . Paramātmān stands for God, though never a creator, etc. The creative aspect of divinity, I think, is not the sine qua non of mysticism. ātmān and Paramātmān are essentially the same, but in Samsara, the ātmān is under Karmic limitations, and therefore he is not as yet evolved into a Paramātmān. It is for the mystic to realise this identity or unity by destroying the Karmic encrustation of the spirit. In Jainism the conception of Paramātmān is somewhat nearer that of a personal absolute. The ātmān himself becomes the Paramātmān, and not that he is submerged in the universal as in the Vedanta. In Jainism spiritual experience does not stand for a divided self achieving an absolute unification, but the bound individual expresses and exhibits his potential divinity . . . The soul following the religious path, goes higher and higher on the rungs of the spiritual ladder called Guṇasthānas and from stage to stage till the various Karmas are destroyed . . . Some of the Guṇasthānas are merely meditational stages and the subject of meditation is the potential attributes of the pure ātmān . . . The aspirant is warned not to be misled by certain Siddhis, i.e. miraculous attainments, but go on pursuing the ideal till the ātmān is realised.[36]

We have seen in Chapter VI that in Jaina theory of knowledge, there are three kinds of direct knowledge: the Avadhi Jñāna, the Manaḥparyāya Jñāna and the Kevala Jñāna. It is only by the attainment of Kevala Jñāna that the soul can know and see everything regardless of time and space. The Tīrthaṅkara is an ideal teacher who has attained the highest spiritual experience. His words are of highest authority. Jainism contains all the essentials of mysticism. To evaluate mystical visions rationally is not to value them at all. These visions carry a guarantee of truth undoubtedly with him who has experienced them; and their universality proves that they are facts of experience. The glimpses of the vision as recorded by Yogīndu, are of the nature of light or of white brilliance . . . It may be noted in conclusion that the excessive rigidity of the code of morality prescribed for a Jaina saint gives no scope for Jaina mysticism to stoop to low levels of degraded Tantricism . . . The routine of life prescribed for a Jaina monk does not allow him to profess and practice miracles and magical feats for the benefit of house-holders with whom he is asked to keep very little company.[37]

Jaina mysticism is undoubtedly different from that of the Vedānta. To take a practical view the Jaina Tīrthaṅkaras like Ṛṣabhadeva, Neminātha, Pārśvanātha, Mahāvīra etc., have been some of the mystics of the world; and rightly indeed Professor Ranade designates Ṛṣabhadeva, the first Tīrthaṅkara of the Jainas, as 'yet a mystic of different kind, whose utter carelessness of his body is the supreme mark of his God-realization' and gives details of his mystical life. It would be interesting to note that the details about Ṛṣabhadeva given in the Bhāgavata practically and fundamentally agree with those recorded by Jaina tradition.[38]

According to Jaina theory, the ātmān attaining omniscience shines like the effulgence of the sun and experiences unalloyed bliss for which there is no parallel elsewhere. The great light flashes forth the moment self-realization is attained by the ātmān who simultaneously becomes blissful with the limitless knowledge of the universe.

The Jaina thinkers have indicated the practical steps to be followed in the attainment of insight into the real nature of the self and the knowledge of the various substances in the universe. The journey begins with the development of spiritual attitude. An aspirant has to consider the need of renouncing all identification with the animate objects like wife, children etc., and develop such profound wisdom as will change his attitude towards the world around him. The inner self has to be disciplined by vows and austerities, devotion to the three Jewels and to Jina as their embodiment so that he can attain purity in mind and body so as to be able to destroy the Karmas. How the soul can rise higher and higher from the lowest state of spiritual experience to the highest state of spiritual evolution has been discussed in full detail while dealing with the doctrine of fourteen Guṇasthānas (Chap XI).

Sogani has discussed in detail the mystical significance of Jaina ethics and pointed out how the human self emerging from the cave of passions rests in the abode of consciousness. The Bahirātmān accepts everything as his own, the Antarātmān negates all but the Paramātmān . . . transcends these qualities of acceptance and negation. The self rises from the state of ignorance to one of spiritual evolution to achieve

Siddhatva rising above all to a state of complete liberation.[39] It is not possible to give, as Radhakrishnan says, a positive description of the liberated soul. It is a state of freedom from action and desire, a state of utter and absolute quiescence. Zimmer shows that, in that state, the individuality, the masks, the formal personal features, are distilled away like the drops of rain that descend from the clear sky, tasteless and emasculate.[40]

Ācārya Kundakunda has indicated with sufficient clarity the nature of the fully liberated soul. Such soul resides in the Siddhaśilā at the topmost of the universe free from birth and death. It is pure, supreme and devoid of the eight Karmas. It is all-knowing, all-conating, all-blissful and all-powerful; it is indivisible, indestructible and inexhaustible. In this state of Nīrvāṇa are found, perfect knowledge, perfect bliss, perfect power, perfect perception, immateriality, astitva, spatiality and formlessness. There is no medium of motion. There is neither pain nor pleasure, nor annoyance nor obstruction. There is neither delusion nor astonishment.[41]

This is the goal or all human endeavor. All religions prescribe liberation as the final objective to be achieved and attained not only by understanding the self but also by getting rid of all passions and other infirmities of the mind and body that hinder spiritual progress.

According to Jainism, the march of the soul towards a spiritual life starts with the attainment of Saṁyaktva. With the right insight, the individual exerts to acquire the knowledge of the world he lives in, the nature of the principal substances Jīva and Ajīva, the causes of bondage of various kinds of Karmas, and the vows and practices by which he can get release from the Karmas. The moral and spiritual principles which are aimed at internal purity and release from attachments pave the way for evolution leading to purification of the soul. Dhyāna or meditation is of supreme importance for achieving concentration of the mind and liberation of the soul.

The difficulties of attaining pure and unsullied concentration have been emphasised with cogent reasons. The wavering mind is often disturbed by popular thoughts of likes and dislikes, of hatred and anger, of selfishness and greed. All such impurities of thought which disturb concentration have to be overcome by the practice of virtues and vows, austerities and suffering, and, introspection and repentance. If progress is kept up, the virtuous (dharma) meditation and the white (Śukla) meditation enable the aspirant to achieve the much-coveted victory over entanglements of the soul until he destroys them fully in the manner discussed above.

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CHAPTER 19

ANEKĀNTVĀDA - SYĀDVĀDA

The distinguishing characteristics of a substance are its origination, destruction and permanence.[1] These three characteristics are different from one another and cannot be understood apart from the substance itself. By permanence is meant that the essential nature of the substance is indestructible, though it may undergo certain modifications with reference to its form, space and time. It follows therefore that indestructibility or permanence is from one point of view and not from all points of view; for, if it were the latter, there cannot be any change at all.

Substances are characterized by an infinite number of attributes. For the sake of use or need, prominence is given to certain characteristics of a substance from one view. And prominence is not given to other characteristics as these are of no use or need at that time. Thus even the existing attributes are not expressed, as they are of secondary importance (anarpita). There is no contradiction in what is established by these two points of view. For instance, there is no contradiction in the same person Devadatta being a father, a son, a brother, a nephew, and so on. For, the points of view are different. From the point of his son, he is a father, and from the point of his father, he is a son; similarly, with regard to the other designations. In the same manner, substance is permanent from the point of view of general properties. From the point of its specific modes, it is not permanent. Hence there is no contradiction.[2]

It is, therefore, clear that every substance which exists can be looked at from different points of view; in other words, it is governed by the doctrine of manifold points of view or relative pluralism. Every atom is indivisible; when there is a union of atoms, there is the formation of a molecule. Combination of atoms takes place on account of the greasy (sticky) and dry (rough) properties associated with them. While greasiness and dryness are the qualities of matter, they are also the causes of combination of matter. Greasiness is present -in varying degrees in water, milk, ghee, oil etc., while dryness is present in dust, sand etc.

Every substance is therefore characterised by qualities and modes.[4] Every substance has a distinctive quality which distinguishes it from all others. From the general point of view, knowledge is invariably associated with soul, while form etc., are associated with matter.

According to Jainism, as we have already seen, the Universe comprises six substances, each of which is real and possesses qualities of its own. Each substance has general as well as special characteristics. A thing or an object may change its qualities. For example, a human being grows up from childhood into a youth, thereafter from youth to manhood and from manhood to old-age. Throughout these changes, he maintains his essential characteristic of a human being. It is the acceptance of this change with different phases that forms the basis of the Jaina doctrine of Anekāntvāda or manifold points of view or relative pluralism.

Jainism has a systematic classification of knowledge. It divides the philosophical stand point into two main heads, the Niścaya and Vyavahāra. Of these, the former deals with the essential nature of things which remain unchanged while the latter takes into account only the popular point of utility and conditions or forms. The statement 'This is a jar of clay' is an illustration of the Niścaya Naya, while 'this is a jar of butter' is true only from the Vyavahāra or the practical point of view.[5] Valid knowledge, like a lamp, illumines itself as also the object lying outside it. A mental and physical analysis of the Universe reveals that it is pluralistic in character.

The Jaina view is that there are infinite numbers of souls in the Universe. Matter or Pudgala possesses indefiniteness both in quality and quantity. Aṇu or atom which modern science has discovered was known to the Jaina thinkers; the atoms give rise to an infinite variety of material objects. The atoms are both diverse and infinite. Ākāsa has also innumerable space-points or Pradeśas. Kāla or time has also an infinity of intrinsically real units called Kālaṇus or time-atoms which form the basis of the conventionally temporal distinctions like the minute, the hour, the day, the year and so on.[6] There are innumerable points of space in the medium of motion (Dharma) and the medium of stationariness (Adharma) as in each individual soul.[7] The media of motion and rest assist in facilitating motion and rest. The two pervade the entire universe in the manner of oil in the sesame seeds. The two interpenetrate without any obstruction as they are non-material like the space. In terms of modern science, they possess the characteristics of ether which is assumed to fill all space and transmit all electro-magnetic waves. It therefore follows that according to Jaina philosophy all substances constitute reality and possess many-ness or pluralism.

It would be seen that a single substance is endowed with infinite modifications, and there are infinite classes of substance; to know one substance fully is to know the whole range of the object of knowledge; and this is possible only in omniscience. A substance is endowed with qualities (or attributes) and modifications; though the substance is the same, it comes to be different because of its passing through different modifications; so when something is to be stated above a substance, viewed through a flux of modifications, there would be seven modes of predication.[8]

Thus it is clear that our universe is complex and comprises infinite realities. To have simultaneous view of the totality of the infinite ad infinitum, with all its subjective and objective characteristics, with all its chequered aspects of dialectical opposites, such as 'I' and 'Not I', one and many, similar and dissimilar, eternal and ephemeral, determinate and indeterminate, prior and subsequent, cause and effect, good and bad, ugly and beautiful, is nigh impossible for intellect. The view taken by intellect is never a whole view. It is always a partial view . . . it is merely a relative view - relative to the beliefs, prejudices, mood and purpose of the seer.[9]

It is common knowledge that different thinkers have taken differing views of the universe. The theories propounded are nihilism, dualism, monism, materialism, atheism and so on. Each of these expresses a point of the many and the points of view are obviously many. Each view is true from the particular stand-point of the seer and none of them is exhaustive.

To analyse and grasp the individual point of view (naya) is the function of Nayavāda. According to Umāsvāmi, knowledge is obtained by means of Pramāṇa and Naya.[10] Pramāṇa is valid knowledge of itself and of things not proved before.[11] It is the instrumental cause of right knowledge which must be free from doubt, vagueness and perversity. Lack of discrimination between the real and unreal is the cause of wrong knowledge. Mental or physical disturbances create wrong attitude which again is the cause of wrong knowledge. Objects possess different characteristics which can be comprehended by omniscience only. Human perception and knowledge have their own limitations and hence we often take a partial view of thing. This is Naya; it deals with a particular aspect which the speaker has in view: it is therefore a theory of stand-points: नयः ज्ञातुराभिप्रायः

A Naya, therefore, deals with only the particular aspect in view of the speaker but it does not deny the existence of the remaining attributes. When we speak of the colour of gold, we have no mention of its weight, touch, taste, smell and other attributes but our statement does not mean that gold is devoid of all other attributes besides colour.[12]

Pūjyapāda has defined Naya as the device which is capable of determining truly one of the several characteristics of an object (without contradiction) from a particular point of view.[13] It is of two kinds: Dravyārthika, that which refers to the general attributes of a substance and not to its modifications which the substance is constantly undergoing; and Paryāyārthika that which refers to constantly changing conditions of a substance. The Nayas are again classified as 1) Naigama, 2) Saṅgraha, 3) Vyavahāra, 4) Ṛjusūtra, 5) Śabda, 6) Samabhirūḍha and 7) Evambhūta. The first three are subdivisions of Dravyārthika Naya as they deal with objects while the last four fall under Paryāyārthika as they are concerned with modifications of substances.

Since Reality possesses infinite number of qualities or attributes, it can be looked at from an infinite number of points of view. Jaina philosophers have dealt with the seven Nayas only and hence I shall deal with each of them separately:

1) *Naigama Naya* is the figurative stand-point which takes into account the purpose or intention of something which has yet to be accomplished or completed. Pūjyapāda gives the example of a person who is collecting fuel, water etc. When he is asked what he is doing, he will reply 'I am cooking'. He is not actually engaged in cooking food but all his activities are actuated by the ultimate object of cooking. Similarly when we speak of a past or future event as a permanent one, we have an illustration of this Naya. It is of three kinds relating to past, present and future. If we say on the Divāli day, 'Lord Mahāvīra attained liberation today', we mean that this day is the anniversary day of the past event. Again, when we ask a person who is booking his passage, he will reply 'I am going to England.'[14] When this Naya refers to substances, it does not overlook either the general (sāmānya) or the particular (viśeṣa) attributes (guṇa) of a substance.

There is no absolute assertion of the absence of either the general or particular attribute.

2) *Saṅgraha Naya:* it is concerned with the general or common attributes of a class or group of identical objects. For example, when we use the word Dravya, we use it generally as inclusive of the six kinds of Dravyas or substances. This Naya is concerned with the class characteristics. This does not mean that this Naya is wholly blind to the particular characteristics so as to deny their existence, in which case a contradiction might arise. The only point to be noted is that it does not refer to the distinguishing characteristics of each object comprising the group or class.

3) *Vyavahāra Naya* is the stand-point of the particular or distributive. When we speak of an object separately from its class, we have an instance of this Naya. When we speak of soul or pudgala, we refer to a particular kind of dravya and that illustrates this kind of Naya.

The three Nayas described above are the result of looking at the identity of things. In general, they are attempts at understanding the substance or dravya aspect of Reality. Hence they are referred to as Dravyārthika Nayas.[15] The remaining four Nayas as indicated by the paryāyārthika are concerned with reality from the points of its modifications or 'in the analysis of the fleeting side.'

4) *Ṛjusūtra Naya* is concerned with the present form of the object without concerning itself either with its past or future condition, since the present state of existence itself is what matters most in many cases. It takes into account a) the actual condition at a particular moment, and b) the actual condition for a long time. The first variety is called Sūkṣma (fine) and the second Sthūla (gross). 'A soul with a momentary good thought is an example of the former while a Jiva with a human condition for a life time is an example of the latter'.

5) *Śabda Naya* is the verbal view-point which is also translated as the stand point of synonyms. We find two

examples in Jaina works to illustrate this Naya. The words kumbha, kalaśa and ghaṭa refer to the same object, viz. the jar. Similarly the various names like Indra, Śakra and Purandara denote one individual, despite the difference implied in the basic meaning of each word. If there are two words which are identical in meaning, their simultaneous use will lead to a fallacy called Śabdanayābhāsa.

6) *Samabhirūḍha Naya* is the verbal but etymological point of view. There are many words which have a synonym but if their etymological meaning is taken into account, they have a different connotation. Though Śakra and Indra refer to the same person, etymologically Indra means one who is endowed with authority while Purandara means the destroyer of cities; hence there is a significant difference in the meanings of the two words as they connote differing functions. While the Śabda Naya is more general treating each word in its popular meaning, the present one goes deep into the etymological meaning of the word to decide the attribute of the object it represents. Śabda Naya follows the principle that every object in reality is describable by word. Several words are used to convey the same meaning with reference to an object but in fact, when considered etymologically, each word has special connotation apart from its general meaning. The Nayavādin does not see any contradiction between the two viewpoints. This is so because, according to him, Samabhirūḍha Naya applies stricter cannons of etymological derivation and grammatical propriety than is done by the Śabda Naya which treats words in a rough and ready manner at the level of uncritically accepted convention or usage.[17]

7) *Evambhūta Naya* is the mode of actual stand point. It determines or ascertains an object in its present state or mode. According to this stand point, a word should be used to denote an object, only when it is in the state which the word connotes. According to this Naya, the word Purandara is to be used only, when he is actually engaged in the act of destroying cities. This is stricter in its application than the Samabhirūḍha Naya as it

confines itself to the actual state of the object is performing for the time being as distinguished from its etymological or general meaning.

These seven Nayas as noticed by Umāsvāmi are distinguishable from one another from their finer scope or smaller extent, and the succeeding stand point is dependent on the one preceding it. Hence the order in which these are mentioned in the sutra. From the point of view of the infinite characteristics of a substance, the stand-points are of numerous subdivisions. They are interdependent and their harmonious combination paves the way to right faith. Pūjyapāda likens each of them to a cotton thread: when the threads are properly woven, they form a garment comforting the body in the form of a cloth; but if each of them is taken separately and independently, they serve no purpose.[18] The effect of cloth is present in each of the threads potentially but it is only when they are combined that they assist the right belief. Nayavāda is a warning to those philosophers who assert that their system is absolute and all comprehensive; it shows the way to a reconciliation of conflicting view-points and harmonization of all stand-points b) appreciating the relativity of the different aspects of reality.

Nayas thus reveal only a part of the totality and they should not be mistaken for the whole. Because of this infinite-fold constitution of a thing, there are infinite Nayas, and the same can be classified under broad heads as seven, two and so forth. As Akalanka defines, Naya is a particular approach of the knower (nayo jnātur abhiprāyah). A synthesis of these different view-points is a practical necessity; therein every view-point must be able to retain its relative importance and this is fulfilled by Syādvāda.[19]

Syādvāda

It is clear that the analytical stand-points refer to partial truths and it is only their synthetic combination that will bring harmony into a coherent scheme of knowledge. That is the synthetical method employed by the doctrine of Syādvāda. This is illustrated by many Jaina thinkers by the parable of seven blind men and the elephant. One blind man feels the leg and says that the elephant is like a pillar; the other feels its body and says that it is like a wall; the third feels its ear and says that it is like a winnowing pan. Thus each feels only one organ of the elephant and regards that it alone represents the whole truth. For a person who can see the whole elephant with his own eyes, it is clear that individual view of each blind man represents only a partial truth and the whole reality can be understood by the logical harmonization of all the view-points. This will further indicate that each view is only relative and expressive of only that which is felt by the sense of touch.

The doctrine of Syādvāda Saptabhaṅgi has been explained by Kundakunda in verse 14 of the 'Pañcāstikāya' as also in verses 22-23 of Canto II of the 'Pravacanasāra'. It is necessary to mention that Canto II deals with Jneyatva or know-ability. The context under which the doctrine is propounded relates to the subject-matter of Dravyas or substances which are subject to existence, modification and destruction. It is acknowledged that comprehension of the entire gamut of knowledge is possible only by Omniscience. The need for the doctrine arises because of the eternal process of modifications to which a substance is subject and the inability of the human senses to comprehend the entire reality in its fullness.

The object of knowledge is a huge complexity constituted of substances, qualities and modifications, extended over three times and infinite space, and simultaneously subjected to origination, destruction and permanence. Such an object of knowledge can be comprehended only in Omniscience. The senses are the indirect means of knowledge and whatever they apprehend is partial like the perception of an elephant by the seven blind persons. The ordinary human being cannot rise above the limitations of his senses; so his apprehension of reality is partial, and it is only from a particular point of view;

this leads to the Nayavāda of the Jainas. When ordinary human knowledge is partial, a new method, stating our approach to the complex reality has to be devised and that is Syādvāda, the doctrine of conditional predications. Thus the doctrine is the direct result of the strong awareness of the complexity of the object of knowledge and the limitations of human apprehension and expression. The substance is subjected to a constant flux of modifications, and we always look at it through one modification or the other, present or absent. When we are looking at its present modification, we should not absolutely deny the past or the future ones: the peculiar position leads us to conditional affirmation, conditional negation and conditional indescribability, which by their combination give rise to seven possible statements.[20]

It is thus clear that Syādvāda relates to knowledge derived only through the senses. We have shown above while discussing Nayavāda that the various methods of approach can be grasped and analysed. A synthesis of these methods or modes forms the basis of Syādvāda. Syādvāda is thus a corollary of Nayavāda; the latter is analytical and primarily conceptual and the former is synthetical and mainly verbal.[21] It should be expressly understood that 1) the doctrine of Asti-Nāsti is distinctly confined to the world of reality only or to an object in the world. 2) The doctrine should not be applied to non existing things.[22]

The doctrine is formulated in seven steps:

1) Syādasti (may be, is)

2) Syādnāsti (may be, is not)

3) Syādasti Nāsti ca (may be, is and is not)

4) Syādavaktavyaṃ (may be, is inexpressible)

5) Syādasti ca Avaktavyaṃ (may be, is and is inexpressible)

6) Syādnasti ca Avaktavyaṃ (may be, is not and is inexpressible)

7) Syādasti ca Nasti ca Avaktavyaṃ (may be, is and is not and is inexpressible).

An illustration will make these propositions clear. The seven predications are expressed by the permutation and combination of the three expressions: asti, nāsti and avaktavyam, the word Syāt being common to all of them. Where the predicate is simple, it relates to an object; where it is complex, the predication is relative with reference to the characteristics of Dravya, its place, time or space. Take for example, a jar made of clay and another substance like a cloth.

So far as the first mode is concerned, the jar exists as one made of clay; when we consider the second mode of predication, it does not exist as a jar made of gold or of some other metal. The significance of the second mode is not of creating a contradiction with reference to the first but of clarifying that the jar does exist but not as one made of a metal. The third mode refers to simultaneous states of existence and non-existence. Apparently one might say that this is self-contradictory; but a logical examination of the statement would disclose that it relates to two statements and two states of existence. It exists in the sense of a jar made of clay but it does not exist as made of gold. There is no contradiction in the joint statements. Supposing with reference to a building, it is initially built for residence but subsequently used as a godown. One can say that it is a house while another might say that it is not house but a godown. The first part of the statement would be correct with reference to the purpose for which it was built while the second one would be correct with reference to the actual user. There is therefore no contradiction in the third mode of expression.

The fourth predication refers to the state of inexpressibility of a thing. The medium of expression of reality is language and sometimes a word conveys more meanings than one; in such cases, the word carries out the functions of two words depending upon the concept intended to be conveyed and the context under which the alternative meaning is required to be conveyed. The situation of inexpressibility may arise due to the insufficiency of the word to convey the entire concept or due to the inability to comprehend all the attributes of an object. So when there is a simultaneous presentation of the two concepts of 'being' with reference to the jar or any other object, then the predicate becomes inexpressible. The logic of this predication becomes clear when we remember that impossibility of one word conveying two meanings simultaneously. The whole range of truth cannot be conveyed by an expression and hence the predication of inexpressibility. For example, there is the fresh juice of a palm tree. We call it nīrā; it is kept for some time and its starts to ferment. There would be a stage in the state of fermentation when it is not possible to say that the liquid is either nīrā or an intoxicating drink (sindi). The only reasonable reply would be: 'I cannot say'. It is inexpressible and the quality of the liquid becomes indescribable. To return to our example, it is an attempt to present the states of 'being' and 'non-being' in the jar simultaneously.

The remaining three modes are derived from combining the three primary concepts in such a way that these three, combined with the four modes hitherto expounded, exhaust all the possible or alternative aspects of truth concerning the object in question.[23]

The fifth mode is a combination of the first and the fourth predicates. It predicates the two attributes of existence and inexpressibility simultaneously. 'May be, the jar is and is inexpressible'; that is, the two predicates are presented together. 'Being' refers to its existence while 'inexpressibility' refers to the changing modes of the substance with reference to its dravya, rūpa, kāla and kṣetra. The sixth mode viz., Syānnāsti ca avaktavyam. 'The jar is, the jar is not with reference to another substance', but when both are simultaneously predicated, the concept becomes inexpressible. This is again an instance of simultaneous predication of three concepts. The seventh predication relates to simultaneous assertion of existence, nonexistence and inexpressibility. The jar exists with reference to its dravya, kṣetra, rūpa and kāla and it does not exist with reference to the four attributes of some other substance. When the two are combined in predication, they become inexpressible. This is formed by the combination of the third and the fourth predications.

It may be of interest to cite another illustration given by Mahalanobis while dealing with the theory of Syādvāda: Consider the tossing of a coin; and suppose it turns up 'head'. We may say 1) 'it is head' (now). This also implies, 2) 'it is not head' (on some other occasion). The third category follows without difficulty, 3) 'it is and it is not' which is a synthetic predication based on both 1) and 2). The fourth category predicates that the position is still indeterminate. . . . Consider the throw of a coin. It has the possibility of head (it is) and not head (it is not) sometimes head and sometimes not-head; the combination of both the possibilities of 'it is' and 'it is not' is another indefinite or indeterminate form. 5) The fifth category of knowledge in Jaina logic predicates the existence of indetermination (which we may perhaps interpret, in modern language, as the assertion of the existence of the probability field). 6) The sixth category denies the existence of a probability field; while 7) the seventh category covers the whole range of possibilities mentioned in the other six categories.[24]

To the Syādvadin, the existence is a huge complexity; human mind cannot adequately comprehend it, nor can the human speech properly express the same. As such, absolute and categorical statements are out of court, and all statements are true so far as our particular point of view is concerned.[25] It should be obvious that the combinations of points of view cannot be more than seven. So theoretically there can be only seven points of view and not more. Thus reality is open to seven statements and not more. The reason why the number of modes is neither more nor less than seven is because it is believed any complex situation is amenable to treatment by this seven-fold technique if one is adept in using it. Any attempt to add or subtract a mode will be found to be impossible since addition finds the mode already there among the existing seven modes, and subtraction will mutilate one essential limit from the scheme.[26] Einstein's Theory of Relativity has tried to establish link between space and time and made mass dependent upon the velocity with which it moved. The theory from which Einstein proceeded indicated that time and space meant different things to different observers. To any one observer they appear easy to distinguish from one another. But we are unable to carryover the identification from one observer to another; there is no test by which we can try it.[27] This theory is still regarded as incomplete. As compared with the theory of relativity Syādvāda is much simpler and less elaborate, and the reasons are quite apparent; the bounds of human knowledge have become much wider and the achievements of science more fruitful than what they were some centuries before. The contribution of Syādvāda and Relativity to the ultimate outlook on life and its problems, taking into consideration the conditions under which and the age in which they are propounded is almost the same.[28] Syādvāda establishes a perfect harmony between apparently discordant concepts. It is of great importance in the field of philosophy as a science of understanding and synthesising reality. It stands for cosmopolitanism of thought and 'intellectual tolerance' for which Jainism has eminently stood for the last two thousand years or more.[29]

This doctrine has however been subjected to much criticism. Some have called it a doctrine of uncertainty while others have called it a variety of skepticism; some others say that it is beset with contradictions. These views seem to be misconceived. They seem to apply the doctrine to mere abstract concepts when in fact it is based upon the fundamental characteristics of substance to show that 'reality has something which is relatively permanent and yet relatively changing.'

According to Syādvāda, each modal truth is valid so far as it goes and all the seven points cover the full range of reality. Each view-point is distinct but yet when all are considered cumulatively, they achieve a comprehensive synthesis. The criticism that it is a skeptical doctrine is belied from the fact that its object is to show by an examination of all aspects of reality that real knowledge is attainable. Reality partakes of being and non-being as its constituent elements. It has being in respect of its own nature and non-being in respect of the nature of another.[30] In fact, this is the basic doctrine of Jainism. Every philosophical doctrine of any creed or religion must be examined in the light of its basic doctrines and not in isolation. According to Jacobi, it is a happy way leading out of the maze of Ajñānavāda. Though Dr. S. Radhakrishnan is a hard critic of the doctrine, he says, 'The Jains admit that a thing cannot have self-contradictory attributes at the same time and in the same sense. All that they say is that everything is of complex nature and identity in difference. The real comprehends and reconciles differences in itself. Attributes which are contradictory in the abstract co-exist in life and experience. The tree is moving in that its branches are moving and it is not moving since it is fixed to its place in the ground.'[31] For Whitehead, coherence would mean that the fundamental ideas presuppose each other. In isolation, they are meaningless. It does not mean that they are definable in terms of each other, though they are relevant to each other. No entity can be conceived in complete abstraction from the system of the universe, and that it is the business of speculative philosophy to exhibit this truth. This character is its coherence. He also says, 'systematisation of knowledge cannot be conducted in watertight compartments. All general truths condition each other; and the limits of their application cannot be adequately defined apart from their correlation by yet wider generalities. This is the attitude of Jainas also.'[32]

Certain ideas of Syādvāda seem to have close relevance to the concepts of probability which can supply a convenient background to the foundations of statistics. The difference between Jaina avaktavya and the concept of probability lies in the fact that the latter has definite quantitative implications. The concept of numerical frequency ratios distinguishes modern statistical theory from the Jaina theory of Syādvāda.[33] At the same time it is of interest to note that 1500 or 2500 years ago Syādvāda seems to have given the logical background of statistical theory in a qualitative form.[34] The emphasis given by the Jaina philosophy on the relatedness of things and on the multiform aspects of reals . . . appear to be similar . . . to the basic ideas underlying the concepts of association, correlation and concomitant variation in modern statistics . . . The realist and pluralist views of Jaina philosophy and the continuing emphasis on the multiform and infinitely diversified aspects of reality . . . amount to the acceptance of an 'open' concept of the universe with scope for unending change and discovery . . . It has certain interesting resemblances to the probabilistic and statistical view of reality in modern times.[35]

J. B. S. Haldane says that the search for truth by the scientific method does not lead to complete certainty; still less does it lead to complete uncertainty. Hence any logical system which allows conclusions intermediate between certainty and uncertainty should interest scientists. The earliest such system know to me is Syādvāda.[36] He has worked out the seven alternatives by mathematical formulae. He gives an example where the saptabhangī naya is actually applied in scientific research which he suspects was 'not far from what was in Bradrabāhu's mind.' In the study of the physiology of the sense organs it is important to determine a threshold. For example, a light cannot be seen below a certain intensity, or a solution of substance which is tasted as bitter when concentrated cannot be distinguished from water when it is diluted. Some experimenters order their subjects to say 'yes' or 'no' to the question 'Is this illuminated?' or 'is this bitter?' If the experimenter is interested in the psychology of perception he will permit the subject also to answer 'it is uncertain', or some equivalent phrase.[37] He agrees that the view of Mahalanobis that the saptabhangī naya foreshadows modern statistical theory is correct.[38]

These views make it clear that the human mind comprehends the complexity of entire existence, but not fully, nor can the human speech express it adequately. Therefore all statements can be true only in so far as they go, that is, in so far as the speaker's view-point is concerned. It is the inadequacy of human understanding that renders the different points of view possible and reasonable.

The aim of Syādvāda happily corresponds with the scope of philosophy in modern thought. Syādvāda aims to unify, coordinate, harmonise and synthesise the individual points in to a practical whole.[39] The conceptions of the various philosophers as we have them are diverse and the grounds on which they are sought to be explained are numerous. None of them can be accepted as wholly true or rejected as wholly false. True knowledge, which philosophy aims at, is the knowledge of a whole, a culminating synthesis after every avenue of analysis is exhausted. The function of Nayavāda is almost the same; so far as the underlying idea is concerned, it is that of various special sciences; just as the Syādvāda harmonises various Nayas, so modern philosophy aims to harmonise the conclusions of different experimental sciences . . . Syādvāda is necessary to convey the nature of reality.[40]

The Jaina philosopher maintains that every existent substance possesses infinite attributes and characteristics which can be discovered by experience alone. The mind is an instrument of discovery. Individuals will differ in their views as they are based on their knowledge and experience. The central thesis of the Jaina is that there is not only diversity of reals, but each diversity is equally diversified ... The conclusion is legitimate that each real is possessed of an infinite number of modes at every moment. The number of reals is infinite and consequently their relations with one another are infinite ... All things are related in one way or the other and relations induce relational qualities in the relata, which accordingly become diversified at each moment and throughout their career.[41]

The Vedantist starts with the premise that reality is one universal existence; the Buddhist fluxist believes in atomic particulars, each absolutely different from the rest and having nothing underlying them to bind them together. The Naiyāyika believes both to be combined in an individual, though he maintains that the two characters are different and distinct. The Jaina differs from them all and maintains that the universal and the particular are only distinguishable traits in a real, which is at once identical with and different from both.[42]

In sum, a thorough insight into the philosophy of standpoints is necessary to estimate the true value of the statements of our predecessors in the field of metaphysical research. Mankind would find that almost all the confusion of thought, and we might say, the animosity existing between the followers of different religions, would cease to exist as soon as they test the scriptural text which most of us blindly adhere to with the aid of the touchstone of Nayavāda (the philosophy of stand-points). If they would only insert the word 'somehow' (Syāt in Samskrit) before any scriptural or prophetic statement, they would find their minds becoming trained in the right direction to enquire into the stand -point of the prophet who made any particular statement . . . It would also enable us to reconcile many a contradictory statement in the scriptures of the same creed as well as those of different faiths; for it does often happen that a statement which is wrong from one particular point of view is not so from another, e. g., one observer might say that a bowl full of water contains no air, while another might describe it as containing nothing else but air, both being right from their respective stand-points since water is only gaseous matter in its essence though manifested in the form of liquid substance owing to the action of atoms of hydrogen and oxygen on one another.[43]

Syādvāda is not merely speculative in character but provides the key to a solution of the ontological problems. It has supplied the philosopher with catholicity of thought, convincing him that Truth is not anybody's monopoly with tariff walls of denominational religion, while furnishing the religious aspirant with the virtue of intellectual toleration, a part of Ahimsā, which is one of the fundamental tenets of Jainism.[44]

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CHAPTER 20

RELEVANCE OF JAINISM TO MODERN THOUGHT

Today we are living in a world of science. Science has dispelled many traditional beliefs and primitive superstitions. It has increased immensely man's sense of human power. The industrial revolution has changed the values of life and has brought in misery in countries like India which are essentially agricultural both in resources and production. The handicraftsmen have been thrown out of work by the machines and the rural workers have been compelled to migrate to the towns. In the industrial areas, the trade unions and strikes have been clamoring for more wages and disturbing peaceful life in cities. In spite of all the best efforts of the States, poverty still continues to dog the path of majority of the people in our country. The population continues to increase; if the present rate of increase persists, there will be two groups in society, one group of the poor with increasing population and the other of the rich with stationary population.

Everything turns on politics. Normal life of the country is dominated by politicians and power seekers. The panchayats and the Municipal Councils which have become the play grounds of political powers have brought into public life more evils than good. Black-marketing, adulteration, smuggling and corruption in various forms have become the order of the day. Honest life has been becoming more difficult, if it is not a life of suffering. Educational institutions and universities are facing problems of discipline and some of them are on the verge of disruption, both moral and financial. Religion and ethics are heard more on platforms than in actual life private or public. There is a widespread feeling that we have reached a decisive moment in our history when we must make a choice of an ideology which will solve the ills of present life.

Progress in science and technology faces peculiar dangers. The two irreconcilable ideologies of communists and capitalists are itching to fling arms at each other knowing fully well that they will ruin themselves along with many other innocent nations, if the die were cast. 'The shape of the future', says Dr.Radhakrishnan, 'gives us much concern. With all the resources at our command, with all the gifts with which we have been endowed, with all the powers that we have developed, we are unable to live in peace and safety. We have grown in knowledge and intelligence but not in wisdom and virtue. For lack of the latter, things are interlocked in perpetual strife. No centre holds the world together . . . The social pathos of the age is exploited by countless individuals in different parts of the world who pose as leaders and proclaim their foolishness as wisdom. We are sowing grain and weeds at random.'[1]

We have almost reached the edge of a precipice. The tragedy of the modern man is that he scorns spiritual values and worships mammon. For some years past, pursuit of riches, fame and the pleasures of the senses has been the goal of many people in all climes and countries; it absorbs the mind so much that it leaves no time to reflect on anything better. The pursuit has become more vigorous than at any other time before, in human history. By sensual pleasures the mind is enthralled to the extent of quiescence as if the supreme good were actually attained, so that it is quite incapable of thinking of any other object; when such pleasures have been gratified, it is followed by extreme melancholy, whereby the mind, though enthralled, is disturbed and dulled. The pursuit of honors and riches is likewise very absorbing, especially if such objects are sought for their own sake, in as much as they are then supposed to constitute the highest good. In the case of fame, the mind is still more absorbed, for fame is conceived as always good for its own sake, and as the ultimate end to which all actions are directed. Further the attainment of riches and fame is not followed as in the case of sensual pleasures by repentance, but the more we acquire, the greater is our delight; on the other hand, if our hopes happen to be frustrated, we are plunged into the deepest sadness. Fame has the further drawback that it compels its votaries to order their lives according to the opinions of their fellowmen, shunning what they usually shun and seeking what they usually seek.[2] All these facts establish that our happiness or unhappiness depends upon the quality of the objects we live for, objects which are perishable.

Every religion lays down that all human beings are born equal but yet, equality in social status and equality of rights have been denied to different sections of the population in different countries. Though Jefferson has stated in his Declaration of Independence that all men are created equal and that they are endowed by their creator with certain unalienable rights like Life, Liberty and the pursuit of Happiness, yet the Blacks are denied these rights. The capitalist system of society still maintains slavery, serfdom and racial discrimination. In our own country, Article 17 of the Constitution of India has abolished un-touchability and declared that the enforcement of any disability arising out of un-touchability shall be an offence punishable in accordance with law. But the social evil still persists and the social disabilities imposed on that class of persons by reason of their birth still continue to be practiced. There is no religious or moral sanction in one making another a slave or treating him as an inferior or an untouchable.

These and similar other matters worry the modern mind. All the objects pursued by the multitude not only bring no remedy that tends to preserve and inspire our being but act as hindrances to higher thoughts. Besides, the present generation is fast losing confidence in itself.

The most vital factor for human peace and happiness is unshakable confidence in that potential powers of one's own Self amongst the individuals constituting the society. Even the consciousness of the existence of eternal and infinite power within one's own self fills us with joy and adds zest to our life, and a meaning to our thoughts and actions. According to Jainism, the soul and matter are two important substances and the world itself is uncreated and eternal. There are infinite souls in the universe. The attributes of the soul are infinite knowledge or omniscience, infinite bliss, infinite strength and infinite energy. The soul is formless, is the maker of his own future, the enjoyer of the fruits of his own Karmas and is Siddha. The happiness and misery which we enjoy and suffer are of our own making. The path of liberation consists in the confluence of Right Faith in the tattvās, Right knowledge of the tattvās or the attributes of the soul, and Right conduct, that is, the faithful observance of all the austerities and rules of pure conduct. This triple Right path is designed to enable the soul to attain Godhood which is its own nature potentially.[3] Countless souls have attained liberation by following this path. This path is understandable and appeals to common sense. The great poet Tennyson voiced the same doctrine when he said:

> Self knowledge, self-reverence and self-control shall alone lead man to sovereign power.

To those who feel diffident about themselves and their future, is not this philosophy that one's own self has all the attributes of Godhood and that every votary of the universal truth can attain that status, sufficient to inspire vision and strength in every individual to realize that the path of righteous duty is the way to glory and the attainment of Siddha status? Whoever leads a life of Ahiṁsā, self-control and penance shall attain happiness here and hereafter. This message that every living being is the architect of his own fortune comes as a boon infusing new hope and aspirations in all those who need a rationalistic religion to follow.

As C. E. M. Joad says, truth, goodness, beauty and happiness are the ultimate values and objectives of life. These four are desired, valued and pursued for their own sake; they are independent factors in the universe and have intrinsic characteristics. The progress of mankind is to be measured by the increasing degree to which these values are perceived and pursued. Failure to do so is due to lack of insight and of the will needed for the purpose.[4]

Today all these values have been fast receding from human sight because ugliness and untruth have dominated the thoughts and conduct of people who count in society. The evolution of morals is a social concern just as evolution of spirituality is the personal concern of every individual's sanctity. There is a general atmosphere of mutual distrust and social insecurity. There are three bases for moral consciousness: 1) Faith in one's ultimate benefit through abstinence from evil; 2) Faith in the inevitability of bad consequences of evil deeds; and 3) Faith in the immortality of the soul. No moral consciousness worth the name can exist without cultivation of these beliefs.

The five Aṇuvratas offer a solution both to the individual as also to societies and nations. Ahiṁsā is no doubt preached by all religions but Jainism has worked it out both in its negative and positive aspects in such a way that a conscientious observance of it in every thought and action is sure to safeguard both personal and social interests.[5] The most comprehensive definition of Hiṁsā is given by Amritacandra Sūri in his well known book 'Puruśartha-Siddhyupāya':

आत्मपरिणामहिंसनहेतुत्वात्सर्वमेव हिंसैतत् ।

(Verse 41)

Whoever causes injury to the material or conscious vitalities of a living being through passionate activity of the mind, body or speech, surely causes Hiṁsā. It is the presence of passion as a moving cause that is responsible for an act of Hiṁsā which may be either to the bhāva-prāṇa, that is, the conscious vitalities like consciousness, peacefulness, happiness, emotion etc., or to the dravya-prāṇa like the five senses, the three forces of body, mind and speech, and breathing and age. The conscious vitalities are possessed by all Jīvas alike. Absence of attachment and of any of the passions is Ahiṁsā. A person with a passion first injures his own self through his own self. The degree of culpability varies with the degree of intensity of intention or passion.

Ahiṁsā in the modern world has relevance to the solution of two questions: 1) Nature of food, and 2) War and Peace.

In its positive aspect Ahiṁsā means sanctity of life and universal love for all living creatures. Ahiṁsā is the law of human beings while violence is the law of the beasts and of the jungle. It is a matter of common experience that the food we take has as much effect on our body as on our temperament. It is argued that the vegetable food produced in the world is not sufficient for the growing population and that therefore use of non-vegetarian food is inevitable. It has to be conceded that for one reason or the other many people, who are born in families in which vegetarianism is not the traditional food habit, take to meat eating. The only answer to it is that they are under a deceptive belief that that such diet is healthier and more nutritious. That this is a wrong concept of nutritive values of food, can be verified by referring to any standard book on food and nutrition. In her address to the World Vegetarian Congress, Dr. Annie Besant said: 'The constant use of meat in utter disregard of the sting of the conscience hardens the heart and the man becomes bereft of the feeling of mercy. The butcher uses his knife upon bewailing mute creatures, which are images of fear and horror, without the least worry. For this reason, in the United States no butcher is permitted to sit on the jury in a murder trial: he is not permitted to take part in such a trial simply because his continual contact with slaughter is held to somewhat blunt his susceptibilities in this connection, so that all through the States no man of the trade is permitted to take part as a juryman in a trial for murder.[6]

Such opinions can be multiplied to any extent. Mahatma Gandhi has narrated his experience of meat eating, of the horror and the nightmare that haunted him that day and sometime thereafter. It is a matter of gratification to all lovers of animal life that the movement for vegetarianism and prevention of cruelty to animals has been gradually attracting greater number of Westerners to be its votaries. All pious and great thinkers the world over have sung in praise of mercy and compassion for life and tried to propagate the same.

We are living in a world of chronic conflicts and in constant dread of war. Robert Bridges, the great poet laureate of England said:

> *'needless taking of life putteth reason to shame,*
> *and men so startled at bloodshed that all homicide*
> *may to a purist seem mortal pollution of soul. . .*
>
> *the duty of mightiness is to protect the weak;*
> *and since slackness in duty is unto noble minds*
> *a greater shame and blame than any chance offence*
> *ensuing on right conduct, this hath my assent that*
> *where there is savagery there will be war.'* [7]

Even though the Charter of the United Nations signed on June 26, 1945 at the Conference of International organisation in San Francisco, California, stated that the peoples of the United Nations were determined to save the succeeding generations from the scourge of war and 'to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women. . .', there have been wars and the averments of good neighborliness and mutual tolerance have remained a dead letter. The reason is that the warring nations forget the dignity and sacredness of human life. Mahatma Gandhi has established the supremacy of moral force of Ahiṁsā in India's battle for freedom against a formidable nation. He said that if love was not the law of life, life would not have persisted in the midst of death. 'The law of love will work, just as the gravitation will work, whether we accept it or not . . . The more I work at this law, the more I feel the delight in life, delight in the scheme of universe.'[8] It is the faithful adherence to this principle alone that can bring harmony and peace in national life and international relationship. All over the world, most of the men and women including their leaders go to temples, churches and mosques, as enjoined by their respective faiths, hear sermons on the blessedness of the merciful. What is therefore needed today is practice of what is heard or read with faith and devotion.[9]

The age we live in has been called the atomic age. New sources of energy are being tapped in various ways, but instead of thinking of them in terms of service and betterment of mankind, we have used them for manufacture of destructive weapons. It is not that the existence of the atom was unknown in the past. The term 'aṇu', the Sanskrt equivalent of 'atom' is found in the Upanishads, but the atom theory is foreign to Vedanta. Amongst the remaining schools of thought, the Jaina form of it is probably the earliest, says Prof. Hiriyanna. The atoms according to it are of the same kind, but they can give rise to an infinite variety of things so that matter is conceived here as of quite an indefinite nature. Pudgala has, as we know, certain inalienable features; but within the limits imposed by them it can become anything through qualitative differentiation. The transmutation of the elements is quite possible in this view and is not a mere dream of the alchemist.[10] Dr. Hermann Jacobi has subscribed to the view that the Jainas are the earliest to declare matter to be atomical. The atoms according to the Jainas are indefinite as regards quality; they may be in a gross (bādara) or subtle (sūkṣma) state: in the former they occupy one point of space (pradeśa) each; in the latter an infinite number of them may be simultaneously present in the same point; by the combination of gross atoms all things in the world are produced except the souls (Jīva) and the substances, ākāśa, dharma and adharma.[11]

I have made a reference to the atomic theory only to show that the Jaina thinkers were aware of the most modern theory; but they do not seem to have made use of it for any purpose, as the human needs were then very modest and its destructive use was unthinkable in that their philosophy was only constructive without the slightest tinge of hiṁsā or harm to anybody.

Now coming to the social question of equality of status, Jainism has singular message to convey to a society in which distinctions are based on caste and creeds which in their turn depend upon birth. In spite of the universal benefits of modern civilization, prejudices due to race, colour or nationality persist and the people are divided amongst themselves. Racial arrogance or superiority of birth has been losing weight. The Eighth and Ninth sermons as contained in the 'Uttarādhyāyana Sūtra' clearly point out that superiority or inferiority is not based on birth but on the kind of deeds, of virtue or wickedness. All humanity is one and differences are created by men and women from their own good and evil deeds. During Mahāvīra's lifetime, he divided the human beings into four groups: the Munis, the Arjikās, the Śrāvakas, and Śrāvikas. To all of them, he preached the same Dharma and recognised that even women could acquire scriptural knowledge and attain perfection. There is however one point to be noted. The Digambara tradition says that women will not be able to realise salvation on account of their physiological infirmities while the Śvetāmbara tradition is that they too can attain salvation.

Instances of this equality of status can be mentioned from Mahāvīra's own life. One day Mahāvīra entered a town for food. People of all ranks and grades stood at their doors eager to offer him food. He accepted food from a slave girl who had been kept separate and was not permitted to touch metal utensils. A slave girl by name Candanā offered some rice and Mahāvīra took a portion of it and left the place. The girl was a pious devotee. This aroused the conscience of the people and the master of the slave girl set her free after falling at her feet.

That this is so has been recognised by scholars of repute. Even though Mrs. Sinclair Stevenson stigmatised Jainism as having an 'empty heart', she admits that one of the unique glories of Jainism is that it, unlike most Indian born religions, believes in the possibility of aliens reaching its goal. Even Europeans and Americans, although they may have never heard of Jainism, if they follow, though unconsciously, the five rules of conduct, of necessity destroy their Karmas and so are sped to mokṣa like an arrow from a bow.[12] R. Williams has also subscribed to the same view. 'The Jaina religion', he says 'is a tirtha, a way of progress through life, and while the yati ācāra teaches the individual to organise his own salvation, the aim of Śrāvakācāra is to ensure that an environment is created in which an ascetic may be able to travel the road of mokṣa. It must be therefore concerned with the community as well as with the individual . . . Jainism welcomes the like-minded even if they do not outwardly profess its beliefs, and relies very much on the force of examples.'[13] It is thus clear that on the social plane, Jainism makes no distinctions on the basis of birth but gives absolute independence and freedom to every person to follow its principles according to his or her choice. Nothing intervenes between his actions and the fruits thereof.

Jainism wanted to avoid economic inequalities in societies by requiring the people to follow the vow of Aparigraha. The vow of truthfulness requires man to abstain from untruth spoken out of passion or hatred. He can refrain from speaking the truth if it is likely to harm another innocent being. What matters most is the intention behind the speech. So a preceptor who speaks in strong terms against vices and sins will not fall under the category of avoidable speech on account of his sincerity and object of improving others. Taking anything, which is not given, with a passionate motive, is theft. A person committing theft not only injures the purity of his own soul but also causes pain to another by removing his thing or property. Truthfulness and honesty are the prerequisites for practice of Aprigraha. In the abstract, attachment is itself parigraha. Without mental detachment there cannot be real Aparigraha. If one is unable to renounce wholly attachment for possession of living and non-living objects, he should at least limit them. Such a limitation checks greed which is the main inspiration for acquisition.

A layman is the mainstay of society. It is he who maintains the economic health of his society. It is his moral duty to see that wealth does not accumulate in a few hands so as to create further divisions in his society as rich and poor. Even to maintain harmony and goodwill in society, he has to curtail his own greed. There is no doubt that the moral ideal so intended is to establish economic equality. If wealth accumulates in a few hands as it happens in a capitalist society, the result will be creation of another class suffering the pangs of poverty and sowing the seed of dissatisfaction and ill-will against the rich. The basic principle of human welfare is contentment and normal amount of happiness. The ideal of Aparigraha, even if it is practiced in a limited way, leads to social development and harmony of interest.

One of the most powerful factors of irritation in world politics is the existence of the two conflicting forces of Communism and Capitalism. If the former concerns itself with the state ownership of all industrial enterprises, the latter encourages individual ventures in all fields of production and distribution. In both these, the individual morals have to yield to group control. The end of both is multiplication of wealth.

Both these forces concentrate their attention on material wealth with corresponding decline in spiritual aspirations and conduct. It is true that life needs certain comforts to keep body and mind together. Material acquisition, if not checked by sanity and moral considerations, is likely to lead to exploitation depriving others of what they need even for their minimum comfort. In mundane thinking, material progress necessarily implies satisfaction of bodily needs and desires.

The only panacea for subsidence of the conflict of the two ideologies is the development of individual morals. Resort to falsehood, violence, injustice and exploitation can be checked only by moral forces in the society. Excessive acquisition is the very antithesis of inner purity and social peace. It is only by voluntary limits imposed by each individual on his own desires and possessiveness that the acquisitive tendency can be curtailed. That is what the vow of Aparigraha offers. The goal of life is to purge the mind, body and speech of the various kinds of infirmities that infest them and start the process of self-purification. Cultivation of a sense of detachment to the extent possible is the first step in the realization of the goal.

It is common experience that happiness and unhappiness are personal in character. All creatures shun unhappiness and they forget that it is largely of their own making. Happiness starts with a spiritual experience founded on a feeling of love and freedom from hatred; it consists in freedom from greed and avarice.

Jainism insists that charity is a part of daily duty of every house-holder. The Jaina community in North India particularly is well-known for its wealth as also for charity. They have built many hospitals and educational institutions. They have tried to alleviate misery and suffering. They have not forgotten establishment of charities for publication of religious literature which is so vital for maintenance of cultural standards and spread of ethical doctrines. Perhaps it is the only community which has built hospitals for animals and birds, though the Sindhis and Hindu Missions have of late followed suit.

The relationship between ends and means is of frequent concern in modern thought. It is well-known that Kautīlya, Hitler and Machiavelli advocated that the end justified the means. Mahāvīra, Buddha, Gandhi and some other humanitarian thinkers and philosophers insisted that good means are necessary for achieving good ends. The Jaina doctrines have constantly urged the need of sound morals for happy living. Even though some people have dubbed Jainism as a pessimistic religion, it is unique in establishing close relationship between happiness and goodness, on the one hand, and misery end wickedness, on the other. The inexorable law of Karma lays down that you reap what you sow. There is no intermediate force or power which can change this law.

Another problem which worries the modern society is the problem of sex. Thinking in the Western countries has so much advanced that sexual relationship is considered as purely a problem of human emotions and agreeable desires; it is taken out of the moral plane. Contraceptives have been accepted as natural preventives for unwanted births. Even in India with all its religious and ethical background, abortion has been legalised and the use of contraceptives is loudly advocated by Government agencies to prevent increase in population. The vow of celibacy as preached by Jainism prohibits sexual contacts with women other than one's own wife. Attachment to a wife should be reasonable, as lust and passion result in hiṁsā to the self. Mahatma Gandhi who was as is well-known, influenced in his early boyhood by the teachings of Jainism, advocated that celibacy meant self-restraint, to be broken only for procreation. His view of family planning is based on self-restraint rather than on the use of contraceptives which has been assuming greater importance day-by-day as resistant to growth of population. All religions except perhaps Islam have regarded marriage as a sacred tie binding the parties to it for life. Divorces have become very frequent in the foreign countries and marriage contracts are for fixed periods. A religion which emphasises the inner purity of each individual, both in thought and action, cannot be expected to toe the line of license.

I do not like to deal at length with the well-known doctrines of Jainism of Syādvāda and Nayavāda. The idea is that the nature of being is intrinsically indefinite as it is subject to origination, continuance and destruction. From this point, every metaphysical proposition is right from a particular point of view and is bound to differ from another point of view. There are seven forms of metaphysical propositions, each indicating a point or view. The doctrine has been subjected to criticism from other religionists as pessimistic, uncertain, dogmatic and so on.

I have discussed in the previous Chapter the pros and cons of the doctrine of Syādvāda which Prof. Dasgupta has called 'Relative Pluralism'. It stands for harmony or apparently conflicting doctrines by systematic reconciliation. It engenders toleration and avoids conflicts.

The modern world is a world of expanding knowledge, both scientific and technological. The multiplication of the means of production for peaceful luxurious living as well as for war has driven the world to the brink of a precipice. The world is confronted with the problems of war, of sexual behavior and racial integration.

The warring parties deny the existence of human brotherhood for the time being and when the ambers of war have cooled down, the wails of the innocents who have been thoughtlessly victims and of the survivors who clamor for rehabilitation only awaken humanity to the need of establishment of brotherhood. I have already shown above how the different principles contribute to a stable society and how war can be avoided by the dynamic spread of the gospel of Ahiṁsā. The Second World War has demonstrated how the use of inhuman technique ends in misery to both sides. Unless religious faith and moral idealism have their natural sway on human minds, there can be neither safety to the society nor scope for preservation of the seven freedoms of man.

In the modern world, the search for relevance or the validity of religious doctrines, cannot be left only to the religious professionals; scientists, philosophers, humanists, sociologists and jurists have to deliberate with them by providing an intellectual content and background to the understanding of theological doctrines and to the practice of ethical codes in the regulation of national and international relationships. The sanctity of life has to be asserted at all costs and the dignity of personality has to be recognised in order to avoid war and racial discrimination. The principles of non-violence, love of truth, absence of greed, self-control, and avoidance of undue attachment form a practical code of conduct for individuals as well as social groups. In their application to International Relationship, they are cumulatively called Pañcaśila requiring each nation 1) to have respect for each other's territorial integrity, 2) to adopt the policy of non-aggression, 3) to desist from interference in each other's internal affairs, 4) to extend the principle of equality for mutual benefit, and 5) to understand and observe in conduct the principle of peaceful co-existence.

Religion as a tool of economic advancement can only lay down high moral codes which respect each other's right to property and freedom of practicing one's own trade or business. The inner life of an individual is more valuable than anything that a state can guarantee. Though salvation is not of this world, it has to be won in this world.

To achieve this objective, everyone has first to save his own soul and at the same time contribute his mite to the well-being of others. This is the gospel of Sarvodaya; this all-embracing character of the principles of Mahāvīra was first called by this term by Samantabhadra in the 2nd Century A. D. in verse 61 of his book called 'Yuktyānuśāsana.'[14] Umāsvāmī rightly stated that the function of the human beings is to help each other: परस्परोपग्रहो जीवानाम्।[15]

That is the philosophy of ideal living which Jainism preached long ago but its scope and meaning have been expounded by Albert Einstein in the present century: 'From the stand point of daily life, however, there is one thing we do know, that is, man is here for the sake of other men, above all for those upon whose smiles and well-being our happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realise how much my outer and inner life is built upon the labours of my fellowmen, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received.'

The ethical and spiritual values of Jainism are scientifically valid and would continue to hold good for all ages to come. The daily prayer of a Jaina includes the following verse which constantly reminds him of universal love and brotherhood which are of lasting human value:

सत्वेषु मैत्रीं, गुणिषु प्रमोदं, क्लिष्टेषु जीवेषु कृपापरत्वम्।
माध्यस्थभावं विपरीतवृत्तौ सदा ममात्मा विदधातु देव ।।

'O Lord, grant me ever and anon affection towards all living beings, joyful-respect towards the virtuous, compassion and sympathy for the afflicted and tolerance towards the perverted and the ill-behaved.'

The kinship and friendship which Jainism wants to establish transcends all barriers of castes and creeds, of climes and countries. In the words of Mrs. Annie Besant, the message of Jainism to humanity is 'Peace between man and man, peace between man and animal, peace everywhere and in all things, a perfect brotherhood of all that lives.'[16]

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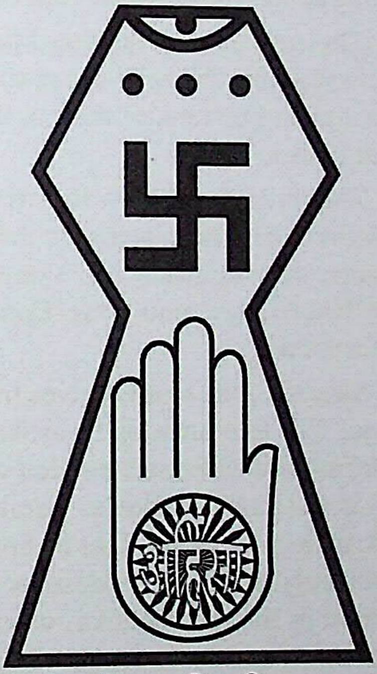
APPENDIX

THE JAINA EMBLEM



परस्परोपग्रहो जीवानाम्

Although the Jain literature and religious practice are replete with several ritualistic and mythological symbols, until 1975 i.e. until about thirty-five years ago, there was no common image which one could directly connect to Jainism.

The year 1975 was a major milestone observed by Jainas all the world over. It happened to be the 2500th anniversary of the nirvana of Lord Mahavira, the 24th and last Tirthankara.

To commemorate this great event, the entire Jaina community across the world gathered and worked together to arrive at an image that would be universally related with Jainism.

The resultant Jain Emblem is actually a collection of several Jaina symbols, each having a deeper meaning, juxtaposed in a very meaningful composite image.

The outline of the symbol is drawn in the image of a human being standing with arms akimbo. This is the Jaina concept of triloka, i.e. the three parts of the cosmos, comprising of heavens (urdhvaloka) in the major portion of the hexagon, hells (adholoka) in the major portion of the quadrangle below and the middle plane (madhyaloka) at the (waist) junction of the two portions. These three realms (Lokas) together represent the space in the cosmos which the souls with karma bondage might occupy.

The crescent and the dot at the extreme top represent the Siddhasila (the abode of the accomplished ones - those who have attained nirvana or moksa, the liberation from birth and death cycle).

The three dots below the crescent represent the concept of Ratnatraya (three-gems or the three-fold path) - samyag darsana, samyag jnana and samyak charitra i.e. True Faith, True Knowledge, and True Conduct as expounded by the Tirthankaras.

Swastika, the word derives from su asti, i.e. let goodness prevail. The four arms of Swastika symbolize the four gatis or life forms in which souls bonded with karma could take birth. They could land up in hells - naraka, or as tiryancha (animals, birds, insects and plants), or be born as humans - manushya or as heavenly beings. It represents the perpetual nature of the universe in the madhyaloka, where a creature is destined to either one of those states based on its Karmas.

The palm represents abhaya hasta i.e. the assurance 'do not be afraid'. It can be interpreted as a solace to human beings suffering from karmic bondage, that they need not be disheartened; moksa will be theirs after a proper effort. Another meaning is 'stop and think before you act to ensure that all possible violence is avoided.' It suggests that we scrutinize our activities to be sure that we do not hurt anyone by our words, thoughts, or actions. The palm also signifies that no living being need have any fear from a Jaina.

The wheel inside the palm symbolizes the 'dharma chakra' - the wheel of dharma, as if saying 'let the dharma prevail'. The 24 spokes represent 24 Tirthankaras.

The word in the centre of the wheel is 'Ahimsa' i.e. non-violence. It is the first of the five Mahavratas (great vows), prescribed by Jaina religion.

The sutra at the bottom means - all creatures are interdependent (hence they should help one another). In contemporary terms it could translate as 'Live and Let Live'.

In short, the Jain emblem attempts to bring in the essence of the tenets of Jainism into this one composite image.

NOTES

Shri Tamanna Kuberappa Tukol was born on May 5, 1908 at village Gudur in Hungund Taluka of Bagalkot District (erstwhile Bijapur) in Karnataka. He matriculated with the First Rank from the Lamington High School at Hubli. He graduated from Karnataka College, Dharwad in 1929. He obtained the M.A., L.L.B. degrees from the Bombay University in 1930 scoring the Second Rank in English language. In the same year he was appointed as Professor in English at the Fergusson College in Pune. In 1932 he was appointed to teach Kannada for students of M. A. Course in Kannada.

Shri T. K. Tukol started his legal practice at Bijapur in the year 1934. He was appointed Sub-Judge and Magistrate at Alibaug in 1938, In 1955 he became a District and Sessions Judge. In 1957 he was appointed as Additional Law Secretary and later became the Law Secretary. He was elevated as Judge of the then Mysore High Court in 1962.

He served as One-man Pay Commission for the Government of Karnataka between 1966-69 and his Report was well received both by the Government as well as its employees. He became well-known amidst all Kannadigas for this landmark contribution of his. Later, as Vice Chancellor of Bangalore University for three years he nourished the institution for proper growth.

Having been profoundly impressed with the persona and discourses of Pujya Acharya Shri Shantisagar and Munivarya Shri Samantabhadra, right from his school days, Justice Tukol concentrated on the study and writing on Jainism after retiring from active service. He authored a number of books and articles on Jainism, its philosophy and relevance and also on issues of social relevance.

Tukol Trust has taken up the task of bringing out new editions of all these valuable publications. This is the first in the series of such publications that will be brought out to commemorate the Centenary year of Justice T. K. Tukol.

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